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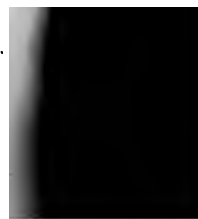
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THE

# BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE EXECUTIVE COMMITTEE

OF THE

AMERICAN BAPTIST MISSIONARY UNION.

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CONNECTION BETWEEN PRAYER AND MISSIONS.

At the present period, the cause of Christian missions is one which can no longer be spoken of with disrespect. It is no ebullition of fanaticism, nor can it be despaired of as a forlorn hope. It is a cause which has won the respect and admiration of scientific men both in this country and in Europe; it has done much for the collection and diffusion of knowledge; it has proved, in various ways, a benefit to commerce; besides its main object of elevating the heathen nations from the pollution and degradation of sin and idolatry, educating their intellects, refining their tastes, cultivating their affections, and giving them all the blessings of Christianity pertaining both to this world and to the world to come. Through the operation of Christian missions, we believe that that which Christianity has done for a few nations, it is yet to do for all. We deem it honorary to God to believe that the human race, now to so great an extent sunk under idolatry and corruption, will be redeemed from their degradation; that they will enjoy the benefits of Christian institutions; that the earth will yet keep her Sabbaths of Christian rest and joy; that God will yet hear true worship offered continually before his throne from the hundreds of millions of the world's population; and that the themes which thrill the heart of the most elevated Christian will yet be enjoyed in Europe and Asia, in Africa and America, from north to south, from east to west. This work must be consummated, as it has been begun, through Christian missions. And with that work of mercy prayer has an intimate connection. We propose to show what the nature and extent of that connection is.

1. God has ordained prayer as the appointed antecedent of the work of the world's conversion. In view of the prophecies contained in the Pentateuch, in the Psalms, in Isaiah, in Ezekiel, in Daniel, in Hosea, in Micah, in the gospels, the epistles and the Revelation, we do believe that God has purposed the conversion of the world through the general diffusion of Christianity. And we are equally certain that he has appointed that prayer shall be the necessary antecedent of that consummation. It is, and has ever been the general impression of Christians, that prayer ought to be offered for this object. And when Christians pray, God teaching them by his Spirit how to pray, and what to pray for, you will generally hear some petition for the conversion of the world to Christ. We have also the example and exhortation of Christ and his apostles to this effect. Our Lord, about to send out his twelve apostles to preach in the vil-

lages of Palestine, first devoted a night to prayer. When the effusion of the Spirit on the day of Pentecost approached, the disciples spent ten days together in united prayer. Paul, the apostle, bespeaks the prayers of his brethren for the diffusion of the gospel. He says, "Brethren, pray for us, that the word of God may have free course and be glorified, even as it is with you." Our Lord, teaching his disciples to pray, sets down among the petitions proper to be offered,—*"Thy kingdom come, thy will be done on earth as it is done in heaven:"*—on earth,—on the whole earth,—on all that is called earth. When he had pointed out to his followers the fields white to the harvest,—prepared for evangelical labor,—what does he add but—*"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest,"*—indicating that there is an ordained connection, in the providence of God, between prayer and the diffusion of the blessings of the gospel dispensation. The same thing is more fully marked, where Jehovah is represented as saying to the Son,—*"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."* Nor should worldly men, who take no interest in the duty, despise prayer in this regard. It is allowed that we are frail, imperfect and dependent beings,—insufficient, in ourselves, to bring about those great moral transformations which we desire to see effected. Let us ask now, seeing that we are such dependent beings, on whom are we dependent? Who governs this world? Whose providence directs its affairs? And how can we have access to the God on whom we are dependent, but by prayer? Seeing that he is infinite in resources, having the ability to bestow every thing that we may ask, seeing that he has said,—*"Ask, and ye shall receive,"* is there any thing unreasonable in prayer? And let no one say, the petition of a man would not affect the unchangeable purposes of God. If God has appointed to do certain things in answer to prayer, and when prayer is offered he does them, we do not see that he has dishonored himself, or shown himself a changeable God. And, as we have seen, God has appointed prayer as the antecedent of the world's conversion. Ought we not, then, to pray for the extension of the kingdom of Christ?

2. Prayer associates almighty power with the feeble efforts of man. And the efforts of man to secure the universal prevalence of Christianity are confessedly feeble. In themselves considered, the means are wholly inadequate to the result. But if the efforts are feeble, prayer brings to them the aid of omnipotence. If there are great obstructions, prayer opens a way through them. If the task to be performed is difficult, prayer adds infinite strength. When we consider the work to be done by the instrumentality of missions,—that men are to be raised up, mostly in countries now Christian, and sent forth to the heathen, that the scriptures are to be translated into great numbers of languages, that schools are to be erected, the people, old and young, taught, a Christian literature created, and Christian manners, culture and worship, with all the refinements of civilized life, and the purity and piety of the most devoted Christian church, to take the place of idolatry, barbarism and sin,—when we consider that the blessings of Christianity are, in the progress of time—(for the mouth of the Lord hath spoken it,)—to be conveyed to every nation under heaven, to the frozen north, to the unhealthy regions of the torrid zone, over every part of every continent and to all the islands of the sea, elevating, healing, blessing and saving the nations, unbelief suggests the query, Can men accomplish all this? But what saith the answer of God,—*"Is there any thing too hard for me?"* And that divine efficiency is to be secured by the power of

prayer. It is through prayer that God has appointed to accomplish the enterprise of Christian missions. "Verily I say unto you," saith Christ, "whatsoever ye shall ask in prayer, believing, ye shall receive." And prayer will secure the requisite divine aid to the efforts at home and abroad. Is the wisdom required, to plan, or the energy, to execute? It is obtainable through prayer. Are the pecuniary means needed to sustain the expenses incurred in this work? The silver and the gold are the Lord's. The possessions and the hearts of men are in his hands. And through prayer the hearts of men will be inclined to give. Is the responsible office entrusted to some, to plant Christian churches in the midst of heathen idolatry,—to translate the scriptures,—to infuse into the minds of the heathen the elementary principles of the Christian faith? He who sits upon the throne of the universe can direct and assist his servants in these things, and he will do it in answer to prayer. Yet, "for all these things," saith God, "I will be inquired of by the house of Israel to do them for them." Hence, when prayer will secure to us divine aid, why should unbelief, or the calculating policy of the merchant and the man of the world, ridicule our enterprise as absurd or impossible? Is it beyond the reach of omnipotence?

3. True prayer commits the offerer of it to all efforts and self-denials requisite to this end. True prayer is never alone. A weak, indolent and heartless petition is sometimes unaccompanied by endeavor: but true prayer engages a man in every effort within his power to secure the end proposed. To pray for a given end is to express the sincere desire of the soul that that end may be consummated. But a sincere desire for the consummation will make a man serious in his endeavors, by every effort in his power, to aid in the securing of that end. If we affirm before God that we desire a certain thing, and then sit down in antinomian indolence, doing nothing to effect it, is not this to mock God,—to utter the words of hypocrisy and show, while our hearts do not go with them? Prayer for an object gives one an interest to labor in respect to it. If I pray for the conversion of my child, I shall, at least occasionally, seek to lead him to Christ and to heaven. If I pray for deliverance from danger, I shall use every means in my power to secure my safety; and God's answer to my prayer will come in his giving success to my efforts. And if I sincerely pray for the cause of Christian missions, I shall do every thing in my power to aid that cause. He that sincerely prays for the conversion of the nations of the earth, and for the amelioration of the condition of the heathen world, will give of his money to sustain those who go to illuminate them by the preaching of the gospel,—to circulate among them the Christian scriptures,—to put within their reach the blessings of Christian institutions, to make them partakers of the culture, the refinement, the knowledge, and the glorious immortal hopes, which make all the difference between us and the most degraded savage, between the purest Christian and the most corrupted idolater. He who prays sincerely, in the language of our Lord,—*"Thy kingdom come,"* will give not only his prayers and his property, but his children and himself, if God's will so indicate, offering all as a living sacrifice on God's altar,—consecrating his gift, and leaving it there before God, to be employed as God shall see fit. And it may be deemed almost a general principle, that he who does nothing but *pray* for the amelioration of the condition of the human race, does not pray sincerely.

4. Prayer prepares the minds of God's people for the labors required of them. Prayer strengthens the mind in those labors, preventing despondency, discouragement and desertion. How much it is needed by him who takes his



life in his hand, forsaking his friends and the refinements of civilized society, dooming himself to a life-long exile in a barbarous country, to a banishment from literature, luxury and many of the comforts of his native home, and engaging in a work which the man of the world jeers at, as a forlorn hope; looking for no reward in this life, beyond his daily bread,—but resting on the glorious promise of God, whose music is ever wafted to his ears in hours of discouragement, “Great is your reward in heaven.” It is a serious task to contemplate. But if the early apostles had not been strengthened to such privations, where would have been the Christianity of the first three centuries? If the first preachers of the gospel to our British fathers had declined them, what should we have been but Druid worshippers, offering our children as bloody sacrifices to some unknown God? If Boardman and others had declined them, where would have been the Karen converts, once ignorant, polluted and godless, but now embracing a population, in some parts more Christian than our own,—who worship the same God whom we worship, and rejoice in the same hopes by which we are cheered,—whose prayers and hymns of praise ring from night till morning and from morning till night among their mountain crags,—whose thousands of Christian converts serve God in the Spirit, while hundreds of them have ascended to sing the new song in heaven. It is less than thirty years since a band of Christian men and women went forth to the Sandwich Islands, then a nation of idolaters, offerers of human sacrifices, slaves to every sin, and wasting away before the diseases produced by their wickedness. Now the nation embraces 23,000 Christian persons, and the largest Christian church in the world; and we have lately been told that measures are in progress to sever the connection that has hitherto subsisted between them and a missionary Board in this country, leaving them to sustain among themselves, at their own expense, Christian institutions, to raise up their own teachers, and to perpetuate among themselves the blessings of religion,—thus adding another to the Christian nations of the earth. Who will say that all this is independent of the agency of God, or that it is independent of the agency of prayer? But if such things can come about as the fruit of prayer, had not our Savior cause for the exhortation,—“Men ought always to pray and not to faint”?

In still another way is there a connection between prayer and the amelioration of the condition of man. When blessings are conferred on the world, God always has a hand in them. “Not a sparrow falleth to the ground without your Father.” And it is by prayer that his agency and energy are acknowledged. Through prayer, in all those blessings he is glorified.

Finally, the prayers of men for the conversion of the world are a fulfilment of the condition on which Jehovah has promised the dominion of the world to his Son. He says, “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Christ asks through his church. His Spirit prays through them. When they pray for this end, it is Christ speaking through them and in them. God gave the world to his Son in solemn covenant on a certain condition; and as the condition is fulfilled, the gift is made over. Especially for the last forty years, Christians have in a special manner begun to ask in behalf of Christ, and God has begun to give. While the dominions of science, and of freedom, and of commerce have been enlarging, the dominions of the gospel have been enlarging also. While the men of the world have been absorbed in watching the revolutions of nations, the variations of political parties, the advancement of commerce, the triumphs of science, and the value of stocks, another work has



no schools for the benefit of the deaf, dumb and blind, no hospitals for the sick, no institutions of benevolence, nor mutual aid associations. They have but a limited commerce with other parts of the earth; and no manufactures, beyond a certain narrow circle to which they have always been accustomed. There is nothing in their books, if they have any, nor in their religious rites, elevating, purifying and expanding; but, on the contrary, that which is degrading and polluting. Should heathenism spread its pall over the world, and every thing for which we are indebted, directly or indirectly, to the influence of Christianity be struck out of being, what a world of misery and darkness this would be.

The office of the gospel is to bring the heathen nations to be, in these respects, such as Christian nations are; to put every people under heaven on the highest platform of civilization and religion, of art and science, of learning, prosperity and usefulness, of happiness and social advancement. And the purpose of the missionary effort is thus to give the gospel "free course." We call upon the philanthropist, the man of science, the man of the world, to compare the unevangelized nations with the evangelized, in the points above indicated; and we have the fullest confidence that any unprejudiced person must assent to our position, stated in the outset. In view of what has been advanced thus far, we believe it to be susceptible of demonstration that, leaving entirely out of the account the doctrine of the future life, there are, in regard to the present condition of the heathen, abundant reasons for missionary effort.

Many facts are on record respecting the heathen nations of our own day, to substantiate all that has been said above. These facts are attested by eye-witnesses. The heathen nations of antiquity have left us their literature, in which we have an impartial exhibition of their character, their systems, their elevation and their progress. These are points which court inquiry. And the missionary enterprise courts inquiry, as to the influence which it is working for the true welfare of the world. It asks for the most searching investigation, in regard as well to the temporal, as to the spiritual, benefits it is conferring. Testimony is at hand to convince the most unbelieving sceptic that the sacred undertaking is a scheme of incalculable good for the world, in relation to "the life that now is," even if it could do nothing for "the life that is to come."

We have said that there is a vast amount of physical suffering among the heathen, which the prevalence of Christianity would remove. In many heathen nations, the duties and the endearments belonging to the parental, filial and conjugal relations, are disregarded. Those in whom we should naturally look for the greatest tenderness, in some instances manifest the greatest barbarity. At the suttees of Hindostan, custom assigned to the eldest son the duty of lighting the funeral pile, on which his deceased father and living mother were to be consumed. In the same country, the children bear their aged and dying parents to the banks of the Ganges, to be swept away by its flood, or to perish with none to hear their cries; or they crowd their mouths with the sacred mud, to suffocate them. In the same country, mothers cast their little ones into the rushing stream, to be the prey of alligators or of ravenous birds, or to be floated down to the sea. They expose them in the jungle, to be devoured by tigers or jackals, or hang them on trees in baskets to be consumed by birds and ants. In Greenland, before the influence of missions had broken the spell of pagan superstition, it was customary to bury aged mothers alive, as an incumbrance. It is related that in Hindostan, wives are sometimes sewed up in a sack, and thrown into rivers or wells, to perish. In the Society Islands, mothers were found, who, before the introduction of Christianity, had put to

death from four to ten infants, strangling them or burying them alive; and they were more or less distinguished, in proportion to the number of their helpless offspring whom they had destroyed. Now it can hardly be supposed that the instinct of natural feeling could have been wholly blunted; in all these, and ten thousand similar instances, such things could not be done without inflicting a deep wound on the affections. Human hearts are not formed to endure such things without bleeding. Or, if the beautiful instincts of nature itself, instincts which have survived the ruins of the apostacy, are paralyzed by the systems of paganism, how much is its existence and its influence to be deprecated. The office of Christian missions is to do away these sufferings of poor victims, to save the lives of those whom heathenism has appointed to death, to restore peace to wounded hearts, to bind families in mutual affection, and to shadow forth on earth the love and joy of heaven. The Christianity which we aim to introduce has a work to do in respect to the present life, as truly as in respect to the future.

One of the characteristics of heathenism is the insipidity and cruelty of its religious rites. There is nothing elevating, refining and enlarging in them. And, in many instances, they involve the most atrocious barbarities. One needs only to remember what we have heard a hundred times from the missionaries and other residents in various parts of India, in confirmation of this remark. The religion of the heathen is a religion of cruelty and of blood. When mothers cast their children into the Ganges, they do it as a religious act. They design to do sacrifice to their gods. The religious austerities of India are almost without end. Every one has heard of those who have stood on pillars for years, day and night, who have walked a tedious pilgrimage to some distant shrine, with nails driven into their sandals, who have swung upon hooks through the flesh of their sides, who have passed through the fire, who have bored their tongues with hot irons, who have measured their length to temples for hundreds of miles, through the mud of India, sometimes, as Mr. Bardwell testifies, twelve inches deep. We have been told that among some of the native tribes of Western Africa, human victims are offered at funerals, to propitiate the spirit of evil, that other members of the afflicted families may be spared. On the death of one of their kings, two slaves were sacrificed a week till his burial, which did not occur till after several months. And on another similar occasion, many thousands in all were offered as victims, including three hundred and thirty-six of the king's wives, and his prime minister. The religious rites of the heathen are insipid, as well as cruel. There is nothing elevating in their forms, or in their objects of worship. How little was there to refine and dignify, to elevate and adorn the human soul, in the religion of Greece and Rome. How little of expansion or purity could be communicated to the mind by the contemplation of Jupiter, and Venus, and Bacchus, or by the celebration of the Saturnalia, or other feasts of their superstition. We have spoken just above of the tribes of Western Africa; it has been said of them that almost any thing serves them as a god, according to fancy, as a tree, a rock, an egg, or a fish-bone. In one place a serpent is worshipped among them, and has his priests and his temples. Some years since, a native one morning broke off a piece of an English anchor which lay upon the coast, and died before night; the residue of the anchor has since been worshipped as a god. Every one knows how much the human mind is affected by the character of the objects which it adores. If, in our seasons of devotion, our souls hold communion with a being infinitely wise and good, infinitely great, infinite—

## THE CONVERSION OF THE WORLD.

Un evangelized men every where need the gospel. Scripture, history, and all recent accounts, declare them to be in a state of heart entirely unfitted for the purity and the holiness of heaven. Such a thing as primeval innocence is now found only in the utopian fancies of poetry, or the baseless speculations of error. Among actual men it exists not. Paul says of the heathen that they are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful;" and that "they not only do such things, but have pleasure in them that do them."

Profane history adds its unvarying testimony to the universal prevalence of the same unlimited moral corruption. Even amid the refinements of the most civilized nations, it showed its worst features. The polished literature which Greece and Rome have transmitted to us, is every where infected with its touch, and serves but too often only as a gilded conductor of its contagion. The reports of modern travellers but increase the amount of testimony to the same thing. Do they traverse the eternal snows of our northern regions to the Frozen Ocean; or trace the course of the Niger through the burning sands of Africa; or penetrate the hitherto impenetrable confines of China; it is but to show to us new phases of the corruption of un evangelized man.

Examine the daily accounts of missionaries, as, by experience and study, they increase the intimacy of their acquaintance with the moral condition of nations already known to us; or, if you please, peruse the more superficial observations of tourists, taking care to look through the veil of apology for sin which is sometimes thrown over their descriptions; and you will find them ever adding to the catalogue of man's corruptions. The whole earth is indeed filled with violence; all flesh has corrupted his way before God. And had not God pledged himself by a covenant that there shall no more be a flood to destroy the earth, we might any day be looking out for the waters of a second deluge. Surely while un evangelized man is in such a state, unbiased reason cannot but unite with scripture, in declaring him totally unfit for heaven.

Does cavilling unbelief or error protest, that it would be unjust still to send him to hell, because after all he knows no better? Let the heathen themselves testify whether this apology for their sins is deserved. Their own testimony to their inexcusableness you will find in the numberless sacrifices and cruelties to which they subject themselves, to obtain the pardon of sin. Why does the Hindoo throw himself under Juggernaut's car, insert hooks in his back that he may be swung around in the air, lie upon beds of spikes, or say his prayers between scorching fires? Why does the Mohammedan observe his month of fasting, allowing nothing to enter his mouth from morning to night? or perform the fatal pilgrimage to Mecca, exposing himself during a month's journey to the burning suns and arid sands of the desert? Why does every false religion prescribe some mode of penance or of sacrifice? It is, to make satisfaction for sin. Such self-denying and cruel rites are submitted to, only to disburden the conscience from a sense of guilt. And their universal prevalence shows an equally universal consciousness of sin throughout the heathen world. The heathen thus testify unequivocally to their own desert of punishment. They need your efforts on account of their perishing condition.

On account of their numbers, also, they need the greatest efforts you can make for their spiritual welfare. How shall we give a tangible form to their immense multitude, and bring it within the reach of your comprehension? Take the earth by languages. In how many out of all that have sprung from the confusion at Babel, is prayer offered to God daily with clean hands and a pure heart? To the praise of God's distinguishing grace, our own dear native tongue, in which we learned to lisp the infant prayer, is more generally and more extensively used for this hallowed purpose than any other. Perhaps a dozen others, most of them cognate European tongues, are similarly employed; some of them, however, to a very limited extent. Giving charity her utmost

range, you may add half a dozen more, in which the relics of the ancient churches of the East offer prayers that they understand not. The remaining unnumbered languages and dialects, in which the tribes of men hold intercourse with each other, never convey to heaven any aspirations of spiritual worship; except where, here and there, a converted heathen is just beginning to lisp in broken accents the praises of redeeming love.

Take the earth geographically. Start with the sun, and survey every longitude upon which he shines in his diurnal course. Pass over every latitude, from the equator to the shores of the Frozen Ocean on the one hand, and to the stormy capes of the extreme south on the other. In our own country and in Europe, the radiance of divine truth will meet your eye, though even there, in many parts, dark spreading clouds extensively obscure its brightness. Elsewhere, throughout the vast surface of the globe, broods heavily one dark night of ignorance, error and sin, except where, at long intervals, a Christian colony, or a missionary station, has lit up a taper, making the darkness more visible.

Take the earth statistically. Out of the seven or eight hundred millions of its inhabitants, only two hundred and twenty or thirty millions are called by the name of Christian; and of these, not more than three millions deserve that name, according to our ideas of piety. The rest, in one dense phalanx, are crowding the broad road to destruction, plunging at the rate of more than fifty thousand in a day into eternal perdition. My brethren, the result of the estimate is alarming. There is hardly piety enough in the earth to stay the uplifted hand of God's righteous vengeance. Were he to threaten it with destruction, as he did Sodom and its neighbors of old, and we should fall upon our knees to use the arguments of Abraham for its rescue; I fear that, even at the rate of ten righteous men for the city of Sodom, we should hardly find real Christians enough in the earth to claim the gracious reprieve that was promised to the importunacy of the patriarch.—Have such an immense multitude, in such a condition, no need of your devoting your every effort to their spiritual benefit? And is not the requirement of such a devotion of yourselves reasonable?

The requirement is reasonable, because it points out the only certain mode for the Christian to secure his own highest enjoyment. What mars the happiness of man below? Disappointment. All are eager in the pursuit of happiness, and sanguine in the expectation of enjoying it. And were the objects aimed at such as anticipation makes them, and always to be obtained, man would be happy. But he is not happy. Disappointment meets him at every step and blights his hopes. The objects he aims at fly before him, or if overtaken, prove worthless. In his road to wealth, he meets with unforeseen and uncontrollable reverses; and riches in possession bring with them carking cares, or take to themselves wings and fly away. The reason of it all is, that while man, moved only by selfishness, aims exclusively at his individual interests, his plans are constantly crossed by the great plan of the Governor of the universe. God never made his arrangements for the government of the world, to meet the wishes and aims of selfish men. His great plan looks at the highest good of all, and he steadily pursues it, making every thing subserve to its accomplishment. When selfish man, therefore, sets up another object in his individual interests, he may expect that the plans he lays will constantly infringe upon the course pursued by his Maker; and that He who will do all his pleasure, will thwart them, and crown his exertions with nothing but disappointment.

But there is an object, in pursuing which we are sure of success, and which when obtained can never disappoint. It is the same at which God himself aims. This, anticipation cannot paint in colors that shall surpass the reality; for God esteems it worthy of his own supreme desire. Nor in aiming at it, as we are laboring together with Him who governs all things according to the counsel of his own will, can any thing make us fall short of our end. This object, so far as it relates to our province of God's dominions, and, of course, so far as we can have any thing to do with it, is the highest spiritual good of our race,—the conversion of the world. To aim at this, is to fall in harmoniously with the course our Maker is pursuing, securing to ourselves a share in his success, and in the happiness it will occasion. And is not a requirement that leads so certainly to the highest happiness we can wish, reasonable?

It in fact points out the only reasonable course we can pursue. *Those* ▼

really and heartily thus enter the service of God, whether missionaries abroad, or persons devoted to different branches of the same great work at home, though so often charged with enthusiasm and foolishness, are, after all, if the principles of our religion are true, the only reasonable men. They place themselves just in the attitude that exactly adjusts all our relations to God, to ourselves, to the world, and to eternity. Our individual interests are of minor importance; they treat them as such. God's great wish, the spiritual welfare of all, is the only object comparatively worth seeking; and they aim at it.

My brethren, did we all thus merge our interests in those of Christ's cause, each regarding himself as a simple private in one great army, marching onward to the universal establishment of his kingdom; great would be our satisfaction and joy! Contemplating the exalted nature of our service, we should look down, free from anxiety, upon the trifling events of the world, knowing that whatever they may be, the will of the Lord, which it is our object to promote, will be done. Having laid our foundation upon the Rock of ages, no storms and tempests would shake us. Sickness and death would not disturb us. Wars would not trouble us. Men devoted to this service have braved the frowns of kings with firmness, have faced persecution with boldness, and smiled with indifference at the fires of martyrdom. But to describe the advantages and pleasures of the service of God, requires the harp of David, and the pen of Paul. Let us be satisfied with their description, and endeavor by obeying their direction to experience the reality.—*Rev. Eli Smith.*

## American Baptist Missionary Union.

### MAULMAIN KAREN MISSION.—Letter of Mr. Binney.

#### Karen Theological Seminary—Report of the Sixth Term.

Oct. 18. The term commenced the 18th of April and closed on the 2d of Oct. The studies of the term were much the same as in previous terms, except that more attention has been given to the Old Testament. They have carefully gone through with Genesis and with the Old Testament epitome. This was found to be essential to a profitable study of the Epistles. In the class of older assistants (who were ordained) this necessity was not so apparent. From their intercourse with their teacher, they had become somewhat familiar with the most important facts and usages of the Old Testament, so that they could with more success prosecute the study of the Epistles. The present classes, with me, have had no such advantages, and I found it impossible, without making almost every allusion the subject of a lecture, to proceed farther than the gospels and the Acts. The pupils have been deeply interested in the study, and will engage in the more difficult portions of the New Testament with more zest,

and we may suppose with more success. The whole school have continued the study of the Pwo dialect five evenings of each week for the term. More diligence in all the studies assigned them, I could not reasonably ask. My only fear has been, lest they should injure their health and thus unfit themselves for the work for which they are designed. They have, however, been active in their physical exercise morning and evening; and to this I attribute the unparalleled health that has been enjoyed in the school during the past term.

Character of the assistant—"Thy servant heareth."

For all this, I have been largely indebted to the well directed energy of my assistant. He is rapidly improving in knowledge and in his ability to teach others, and is an example to the school and in every good work. He is, however, a jungle-bird, and I fear may sometime take his flight. My only hold upon him is his love to the cause of Christ, in connexion with a good conscience. At the close of the term, he requested permission to spend the coming dry season in the jungle. The only reply given to his request

was, a statement of my wants, and of what *he could* do for me. His immediate decision is worthy of record.—“So if God bids, we must do what he bids.” That is, a simple statement of the wants of the cause of Christ, and the knowledge that *he could* meet them, was to him the plain bidding of God. So long as he retains his present disposition, I shall spare no pains to keep him.

Right teaching,—its aim and profitableness.

One feature of the past term is especially encouraging,—the deep feeling often manifested at the recitations. The pupils had always manifested interest in the subjects before them; but it was too much of what concerned the intellect; or if it belonged to practice, it was too much received as what they should teach others. The depth of their interest was too often indicated merely by smiles. It was evident that this would prepare them only to show off their own ability in presenting a subject, or in defeating an opponent. It could not fit them to press home upon the guilty before God the heart-subduing truths of the gospel. The minister of Christ to make others feel, must himself *deeply feel* what he preaches. This point has never been lost sight of in the recitation room. In previous terms they have at times felt; but often during the past “rains” the recitation room has been more like some of our church meetings at home, where the Spirit of God was plainly applying the truths of his word to each one’s heart and conscience. I have more than once seen the face averted to wipe away their tears, and have often waited for minutes for an answer, because no one was disposed to break the solemn silence that pervaded the room. Different, very different this, from what was seen in the recitation room on our first term;—when even the betrayal and crucifixion of their Divine Master was treated with a rude familiarity and jocoseness more becoming a company of sceptics,—when their teacher was compelled to adjourn the recitation, and to tell them that they could not recite those passages with him, until they possessed a widely different spirit. They were good men; but they had just come to the “school for preachers,” and thought they were to be the great men, and that they must show off their abilities. Thanks to Him whose Spirit hath power over the

heart, for any indications that they begin to understand in what consists the greatness of a preacher of the gospel.

In the early part of the term, I found it necessary to expel two of the pupils,—one for unchristian conduct, the other for unfaithfulness and insubordination. With these exceptions, I have not had occasion even to reprove in any case during the season. The conduct of the pupils has been worthy of all praise. I had expected some difficulty arising from the long intermission of study during the last dry season. I am happy, however, to state that no evil resulted, except the loss of time, their habits of study, and some ground they had gained. They were compelled to review considerable, before they were again prepared to advance. This, however, was of minor consequence,—what I most feared, did not occur.

Employments of the “dry season”—The Normal School.

The older pupils, those who have formerly been employed as assistants, are dismissed until the next “rains.” With the amount of supervision that I am able to give the churches, &c., left by Mr. Vinton, the services of these assistants are indispensable during the dry season. The younger pupils will return after a vacation of four weeks and continue their studies for two months, when I suppose we must again break up. I must go and do what little I can for the churches in the jungle. By this arrangement two months will be saved to the younger pupils, and I shall do for the churches as much as I should be able to do by dismissing the school the whole season. At least, I hope so, from the experience of last year. The kind of jungle work, which I dare attempt, covers comparatively little ground. Indeed, it is hardly worthy the name of jungle work. It is the best, however, *I can do*, and I do it merely for the want of something better.

The Karen Normal School is doing admirably; it has more than met my most sanguine expectations. Five of the children were admitted to the church during the past rains. I have desired Mrs. Binney to report progress, and hope she will be able to do so by the next mail. Miss Vinton is indefatigable and successful in her efforts here, as she has been in all her missionary work.



The assistants under my care are doing well as usual. They need more supervision, and cannot well do without it. I have heard encouraging accounts from Burmah Proper; but not sufficiently definite to write to you. I have requested Kyah Páh and Awpaw to make me a visit this dry season, after which I hope to be able to write more definitely respecting them, as also respecting the assistants under my care in this vicinity.

P. S. By the arrival of the last steamer, I had a short, but very pleasant visit from Mr. Abbott. It was a great satisfaction to me to see one care enough about the school to come and see it. It was a profitable visit to me and to the Karens here. They were delighted to see him; and his kind, but truly scriptural instructions were just in the right place and time.

**MAULMAIN BURMAN MISSION.—Journal of Mr. Mason.**

The following journal was accompanied by a private note, from which, as embracing some historical notices, and especially as accounting for the difference of reception which the gospel secures among Karens as contrasted with Burmans, we prefix one or two introductory paragraphs.

"I have lived so long on missionary ground," Mr. Mason writes, Oct. 17, "that you have perhaps forgotten that in the first years of my mission life I labored considerably among the Burmans. Before I had been in Tavoy one year, I visited every house in the town and suburbs and left a tract and portion of scripture with every family. I subsequently visited every village\* in the province in the same way. I was determined to put the means of salvation into the hands of every one in my parish, so that none should rise up in judgment against me, and say I had never shewn them the way of salvation. Of late years I have been more exclusive in my labors among the Karens; and yet in the eighteen years I have been in the country, although I have preached to the Karens throughout five degrees of latitude, I have, I presume, preached the gospel to more Burmans than I have done

\* Tavoy and the villages are occupied by Burmans.

to Karens; and looking at the results, I find I have baptized about one Burman to fifty Karens.

"The reason of the great difference in these results is the great difference in the preparation of the two nations for the reception of the gospel. The Burmans are our Pharisees and Sadducees; the Karens our publicans and sinners. The Buddhists glory in the pure morality of their religious system, whether they practise it or not.

"Thinking a representation of the actual state of the people, as exhibited in their own statements for and against Christianity, might be acceptable, I have commenced keeping a journal of my conversations with the persons with whom I meet; and send you now the proceeds of the first month."

**Preaching at Obo—Replies of opposers and cavillers.**

Sept. 24, 1848. In accordance with previous arrangements, I went this morning, accompanied by Mrs. Mason, to preach in Burman at the preaching stand in Obo, about half a mile from the mission premises. The front part of the building, which is open to the road like a zayat, is appropriated to company, and to a small school which is taught in it during the week. In the back part of the building, two Burmese assistants, who have Karen wives, and the school teacher and his wife, with a young man who works in the printing office, all contrive to live, though they must be sufficiently crowded. All are church members excepting the wife of the school teacher. These were all at meeting to-day, together with about fifteen pupils belonging to the school, and a varying number of visitors, some of whom would listen for a short time only and then go away, while others would come in and take their places. Occasionally there would be ten or a dozen men of this class; a very few of whom listened attentively during the whole service.

Before and after worship I conversed with several of the persons present. One intelligent looking man said, "You preach to us an eternal God. This is new to us. We have been taught by our ancestors to worship Gaudama, and we must consider and examine before we adopt the new and reject the old." Another man, who

appeared to listen attentively throughout the service, on being spoken to, said boldly, "I have heard your religion from the time of its first arrival in Maulmain, and I do not like it. I think it false. I believe Gaudama to be the true God. Gaudama taught that if a man does good, he will go to a good place; and that is what I believe." I endeavored to show him that all men are sinners, and that, consequently, none can be saved from this doctrine of Gaudama's; whereas the religion of Christ is a religion adapted to men in their actual condition as sinners. He replied to this, as Burmans often do, by murmuring over and over again, "The doer of good will reach a good place,—the doer of good will reach a good place."

The wife of the school teacher I found more *orthodox*. "I shall become a Christian when God permits," she said; "the work is not man, but of God." She appeared to pay the least possible attention to the preaching, occasionally getting up and going into the street; and once seemed to purchase a load of wood, but had some dispute about paying for it; so we were saved the interruption of having the wood brought through the meeting house! An elderly man, who proved to be a neighbor, and who gave the best attention of any of his class during the services, seemed more candid and reasonable. He seemed disposed, as Burmans often are, to draw parallels between Christianity and Boodhism. "Jesus Christ suffered, you say," he observed, "and so did Gaudama; there they stand on like ground." I endeavored to show him that the causes of their suffering offered no parallel; that Gaudama suffered for his own sins, but Christ for the sins of others; Gaudama performed his good works for his own advantage, that he might become Boodb. To this he objected, that "Gaudama sought the godhead in order that he might save men;" with much of a similar character. Still he appears more sincere and thoughtful than is usual.

The Sabbath approved—A concession.

26. I made a visit this evening to one of our Burman neighbors. I have had repeated conversations with him before, and have found him as heretofore very civil, wholly indisposed to cavil, and ready to assent to every thing; but when pressed to receive and practise the gospel now, he said

he must consider more. He seemed particularly struck with our observance of the Sabbath, and repeatedly said that it was a very good thing in us to stop work one day in seven and spend it in worshipping God and in other religious exercises. He is a specimen of a large class of Burmans that we meet with,—very polite, resolved neither to argue nor oppose, full of praises of the moral laws of Christianity;—but there they stand.

29. A respectable Burman who lives in the next street, called to-day on business. He told me he had heard the gospel from different teachers for many years, and that he approved it. "It is good," he continued, "and all good. Your God is better than my god, and Christians are better than Boodhists. There is only this one thing about it. Mine is my old religion, and the religion of my ancestors; and I do not feel as if I could give it up." Such instances prove that the truth makes some impression at least.

"From house to house."

Oct. 1. Attended as usual my appointed service, but found, as the assistant said, "the whole of Obo" had gone to make offerings preparatory to the burning of a couple of priests that have died in the neighborhood. Besides the assistants and a part of the school, there were present two women, one the wife of the school teacher, who acknowledged that she does not pray, nor would she promise to do so. The other woman proved to be the wife of a Mussulman, and she professed to be a convert to her husband's religion; but all she knew about it was, "It is good, very good." She could not tell certainly what God she worshipped, but thought it was Mahomet! As people would not come to us, Mrs. Mason proposed that we go to them, not doubting but we should be able to find some at home. We, therefore, entered a smith's shop, where we found a man at work making an idol of silver. He seemed intelligent, and said he was by no means ignorant of Christianity. "I have read the Balance," he said, "and the Investigator, and the Awakener, and others of your books whose names I have forgotten. I had the books in the house, but a man from the country was here, and saw them, and said he should like to read them; so I gave them to him and he took them away." He argued

strongly in favor of Boodhism, to which he seemed sincerely attached, and drew a comparison between the hearer of Christianity and nigban, from which he drew the conclusion that they were essentially the same. "Here we see things and desire them,—there," he continued, "we shall desire no more. Here we are constantly liable to anxiety and trouble; but there, is an entire freedom from every thing that annoys. It is a state of rest and peace; and not annihilation, as you say. It is quite equivalent to your happiness in heaven."

Another house we entered was a green-grocer's shop, where we found the merchant himself sitting by his goods. He proved to be a crabbed, morose man, without a thought, apparently, beyond the present world. "We grow old and sicken and die," he remarked, "and so do Christians." When something was said of an exemption from these evils in a future state, he said, "What can any one know of a future state? We know nothing beyond the present existence. Your books say so and so, and you believe them; and our books say so and so, and we believe them. It is mere custom with us both. We have our customs and you have yours."

Darkness of Boodhism, Christianity the true light—Proof from consciousness.

8. There were no strangers at Burman worship this forenoon. It is the first day of one of their greatest holidays:—not a religious festival, but boat-racing, which in this month is practised throughout the Burman Empire, and has been from time immemorial. After worship, I visited a neighboring house where I found an elderly couple,—the usual complement of young people around them. The head of the family said he had no idea where he should go when he died, whether to hell or to the *nat* country. I took occasion to show him the superiority of Christianity as bringing life and immortality to light. He seemed to see the superiority of Christianity as a system over Boodhism, which is more than some do; but he turned at once to question its truth. "Have you ever seen Christ?" "No," I answered. "The books tell you he is in heaven." "Yes," was the reply. "Your knowledge of him," he continued, "rests on the books. We, too, have our books, and we believe them." "But we have evidence of the truth of our books," I

answered, "which you have not for your books. This boat-racing your religion condemns." "Yes," he said, "god is not pleased with it." "Still," I continued, "the whole of Gaudama's disciples here in these suburbs go to see them, and bet on them; they do wrong, knowing that they do wrong, because they have hearts to do wrong, and have not hearts to do right. Once I loved such scenes too. I had just such a heart as these people, who have gone to the boat-racing, have. Here is the difference between our books, and the difference in the evidence that we have of their truth. Our books say, Ask God for a new heart, a disposition to do good, and they say the gift will be granted. As the books direct, I asked; and as the books promise, I obtained. I received the new heart I asked for, and never since have I desired to join in sinful worldly pursuits. I carry about with me the living evidence of the superior advantage of my law over yours, and of the evidence of the truth of my scriptures; and if you will ask, as I did, you will obtain the same advantage, and like evidence." He was at least silenced by these and like remarks, and I left him in the hands of the Burman assistant who had followed me in.

15. There were no strangers at worship again to-day. It is the day before the English regatta; the second edition of the boat races. Though Sabbath day, boats were to be entered until noon; and it was to see them, that had taken away the most of the inhabitants. After the service I visited one of the neighbors, an elderly man mentioned in my journal of Sept. 24. He seems to be a sincere inquirer after truth, but so entangled in the meshes of Boodhism that he cannot find his way out. "Our religion," he observed, "makes the law eternal, your religion makes God eternal. There is that difference. Christ was born of a woman, like Gaudama, and he died too, though he remained dead only three days." His mind seems to run on the differences and resemblances between the two religions. He said his mind was unsettled. "Sometimes I lean this way," he said, accompanying the action with the word, "and sometimes that way." He was told that he must pray to God for light. "I do occasionally," he answered. "I pray 'O God, who art eternal, cause light to shine in the darkness of my mind.'"

I also visited the house of a small dealer by the way-side, where I was politely received and civilly listened to, both by the woman of the house and two or three men that came in to trade. To every thing I said they replied, "Honkha, Honkha,"—*true, true*. When I was going to meeting, I endeavored to persuade an elderly man, who was sitting at his door, to go with me; but he excused himself. I have conversed with him before; and he is one of the few on whom the truth seems to have made a considerable impression. He said, addressing a looker on, "The teacher preaches an eternal God, a God who is unchangeable, exempt from old age, sickness and death. And I like his doctrine."

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FRANCE.—Letter of the "Pastoral Meeting."

French churches—Ability and disposition to help themselves.

"The following letter," says Mr. Willard, "was written by Mr. Cretin, by appointment of the meeting of the agents at Bertry in May last. It was occasioned by the calumnious report that we had done nothing here, and by the information communicated to the brethren at Verberie, 30th of April last, with whose effect on Mr. Lepoids you are already acquainted. I have retained the letter till now, partly in the hope of receiving more detailed information in reference to the case, and partly from other motives."

Our own motive for its publication at this late period, is not so much the vindication of our French brethren from reproach, for this can hardly be needful to those who have allowed due weight to Mr. W.'s published declarations,—as to confirm the impressions already made in regard to the self-denying zeal and devotedness of the native preachers and churches, and their unquestionable claims to our sympathy and support. The letter is addressed to the Executive Committee. We hope it will be read, as also the one which follows it, by all the members and friends of the Missionary Union, and that, so far as concerns our maintenance of the French Mission, the question may be considered as *definitively put to rest*.

"Dear Brethren,—

We have been profoundly afflicted to learn that our American brethren are discouraged on our account, and that they have manifested their discouragement by saying that the French Baptists so little understand the work of evangelization that they will never be able to do without the help of their brethren abroad. We acknowledge that there are French Baptists who have not yet made the sacrifices which they should have made, that none of the French Baptists have yet done all that it is possible for a Christian to do in a cause so sacred as that of the advancement of the Savior's kingdom. But do our brethren, who judge us so severely, and doubtless without knowing us well, think that we alone are delinquent?

We think the French Baptists are making progress, and that, if the difficulty of their situation were laid in the balance, they would not suffer by a comparison with other brethren. Permit us to expose to you what we have been, and what we are, that you may be able to judge.

Your *envoyés*,\* on arriving in France, were forced to take laborers without any scientific or theological training; some of them were already of mature age, yet knowing only their patois; which, in reference to the language of their country, placed them in a condition as difficult as that of strangers. Thus unprepared, inexperienced and ignorant, they were put into a work the most difficult; they found themselves on the one hand among men who were infidels, men of levity, mockers, who must have learning; and on the other hand they had against them superstition, learning, and the ill-will of a great number of Protestants, the Catholic clergy and the civil power, all united in mutual efforts to arrest their work, or, at all events, to paralyze it. Add to all this the natural enmity of the human heart towards the gospel, and the fact that the work has almost universally begun among the poor, and you will then have a specimen of the difficulties with which we have had to struggle,—and you will, perhaps, cease to wonder that the ability of the little rising churches is no greater.

But our little churches, notwithstanding their poverty, have made some sacrifices. Permit me to exhibit to you, as a proof of this, what has been done

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\* Missionaries.

in the field of Verberie. There are thirty-four members, four of whom receive help, eight of whom scarcely earn sufficient to meet the most pressing wants of their families, and thirteen, though they possess nothing, or almost nothing, can by their labor supply the most necessary wants of their families; the others are people of the middling class, who can live by their labor on their little possessions. There are but two members who can, by economy, lay by small gains.

The following is a view of what the church has done from the 1st of January, 1847, to the 1st of June, 1848.

France. Ct.	
For the relief of different brethren in need,	230 50
“ printing religious books,	71 00
“ the mission,	38 00
“ chapel at Verberie, and other things,	72 00
Total,	411 50

The members of this poor church have, then, given each the sum of 12 francs 10c. for the cause of the Lord in seventeen months. And if you add to this the gifts which are not known, and consider how great was the dearness of provisions in 1847, and the want of occupation in 1848, with the increase of taxes, it seems to us that none will henceforth think, much less say, that they are discouraged because of our want of devotion to the cause of Christ; and that none will refuse us an increasing sympathy and the efficient aid of their prayers and gifts.

Yes, brethren, yes,—we cry to you still;—come and help us. You have been, in the hand of God, instrumental in aiding us to make these small beginnings; and we hope, now that we have liberty and a great prospect before us, that you will be able to furnish us the means of forming for France such preachers as you form for the United States, men who may be capable of reaching the learned and rich classes, who alone can put us in a condition not only to do without the aid of our brethren, but also to give, in our turn, to the work of the Lord.

Receive, gentlemen and well beloved brethren, our profound gratitude for the good you have done us, together with our Christian salutations.

For the Pastoral Meeting,

J. B. CRETIN, Sec.

### Letter of Mr. Lepoids.

The subjoined letter relates to the same general subject as the preceding, and was addressed to Mr. Willard, who had requested him to give “some particulars concerning the disposition of his flock.”

Relative to the good will and the capacity of the members of my church for maintaining the gospel in France, I can say to you, dear br. Willard, that if the ability is wanting, the good will is manifested by many proofs. I say that the ability is wanting; indeed, if we except four or five, whom we cannot call rich, but who live somewhat at their ease, all the rest are poor, and several of them so poor that the poor themselves are obliged to help them. A French journal has proved that the weavers of the canton of Chauny do not earn more than twelve sous a day for some years past,—how bring up a family, pay heavy taxes, &c., &c., with that? Now several of our brethren are weavers. Nevertheless, all, or nearly all, do something for missions; you know that 100 francs or more are given every year by the friends in the department of Aisne for the advancement of the kingdom of God. Our members in more easy circumstances give also, one fifty francs, another thirty, twenty, fifteen francs, to the unfortunate among their brethren. Mr. Hersigny alone, both for the mission, for the poor and for printing religious books, gives, to my knowledge, more than 100 francs a year, without counting what he gives that I know nothing about. This good brother was one of the first to set on foot a collection when br. Besin was sick, and it amounted to nearly sixty francs. The establishment of a parsonage and a chapel adjoining it at Chauny, by means of a collection made by Christians, is also a proposition of br. Hersigny. On that occasion, when a female friend said to him,—“But who will be able to give, since all are poor?” “I do not tell you,” replied he, “to think who will be able to give; but to ask the Lord for more faith, that you may believe that he will himself provide for it.” Then he cited the example of Fraucke, the pious benefactor of the German orphans, who, though constantly in want, prayed, and all that he asked for was granted him. I forgot to tell you that our brethren of Béthancourt are obliged also to pay the

rent of the chapel which they now have. You see, then, dear br. Willard, that if our brethren have not the *ability* to give, they have at least a *willing heart*.

—  
*Letter of Mr. Willard.*

Specimens of French liberality and zeal—  
Case of Mr. Hersigny.

Mr. Willard comments upon Mr. Lepoids's letter as follows:—

Mr. Lepoids does not give the amount of all the contributions of his people for various purposes connected with the work of the Lord, as Mr. Cretin has done, but we may suppose the amount still greater, since the number of members is more than double that of Mr. Cretin's; nevertheless this inference might mislead, since there may be a greater proportion of poor in Mr. Lepoids's church.

Mr. L. mentions the liberality of br. Hersigny, of Genlis. I am sure I shall be excused for giving you some particulars concerning this brother. When I first made his acquaintance in June of 1837, he had just finished a chapel which cost him 1,800 francs (a little less than \$340), the very chapel which was opened for public worship for the first time last March. This was built entirely at his private expense, before he had any connection with us, and with the sole design of furnishing a place for the preaching of the precious gospel which had filled his own soul with heavenly joy. I do not know whether he sold a part of his land to defray this expense, or whether these 1,800 francs were the saving of years of industry; for he was, at that time, not far from fifty years old; yet both himself and his wife, as they had ever done, tilled their land together, the women here being accustomed to labor in the field; and to avoid the greater cost of keeping a horse, they had no other animal to aid them than a donkey, which could at best scratch the surface of the heavy soil with a light harrow, or bring home a few sheaves at a time. Since my acquaintance with him his wife has died, and he has married again; his present wife, who was a member of the church at Meux (Oise), possessing some property, they now have a *mule* to help them in their agricultural operations,—the same animal which conveyed br. and sr. Thomas from Chauny to Genlis the

first of last October. He and his wife still labor together in cultivating their land, and they are obliged to do so to obtain a living,—they could not dispense with their daily toil. As this brother is very intelligent, he has ever since his conversion been in the habit of holding meetings on Sunday, either at Genlis or elsewhere. Since the work in that region has been so peculiarly blest, notwithstanding there are other workmen, he continues his evangelical labors without cessation. On neither of the joyous occasions on which I was at Manicamp last year, though nothing could be more desirable to a pious soul than to be present, to rejoice with the brethren, to witness the power of the grace of God in leading sinners to obedience, and to commune with the faithful, yet on neither of those occasions was br. Hersigny there; he was holding a meeting in some place which would have been destitute but for his self-denial. His first wife told me that it was their intention to give what they had to the Lord, as they had no children. I have never heard that he has changed his mind. Oh that but a tithe of this man's devotedness were possessed by my brethren in America!

One case more. A young man, the same who was so unceremoniously treated at Servais, two years ago this winter, the gendarmes brutally pulling him out of the house and tearing his clothes, as he was holding a little meeting there, this young man, I say, is a polisher of mirrors in the great manufactory at Chauny; he supports himself and his wife by the labor of his hands, (he unfortunately married some nine months ago, tired of waiting to see if the American brethren would furnish the means to put him upon a course of study,) and he works all night at his business. Yet whatever may be the occasion, however joyful, he, like br. Hersigny, denies himself the pleasure of being with the brethren, that he may hold a little meeting in some place where an interest has been excited,—no matter what the weather or the going may be, this youth, for he is now only twenty-three, even when it is the day for his pastor to preach at Chauny, foregoes the pleasure and profit the occasion would afford him, and at the request of that pastor goes alone to fight the battle somewhere in the outskirts.

It would seem that nobody could take cognizance of these facts and not

feel his sympathy kindle. There is no need of calling to mind the persecutions, the imprisonments, the vexations, prosecutions and condemnations of the last two years and a half,—they are fully before the public, and none need be ignorant of them.

“The poor have the gospel preached to them.”

What wonder is it, then, that these brethren are, citing the language of Mr. Cretin, “profoundly afflicted to learn that our American brethren are discouraged on our account, and that they have manifested their discouragement by saying that the French Baptists so little understand the work of evangelization that they will never be able to do without the help of their brethren abroad?” What more could be expected of these poor Christians? They give themselves and their property, when they have any, to the Lord. Shall they be condemned because they are poor? And will the American brethren be discouraged because the Lord has not seen fit to convert “many wise men after the flesh, not many mighty, not many noble,” and, I may add, *not many rich*? In no case, perhaps, have the words of the Apostle been more fully verified than in ours; —“But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things, of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence.” The simplicity, the patience, the fidelity, the prudence, the boldness and the perseverance of these brethren in their persecutions, astonished even their judges, and extorted commendation from their bitterest foes. Great talents, learning and wealth could never have rendered the power of the gospel so manifest. Herein is the wisdom of God seen, who has compelled his enemies to acknowledge his supremacy by upholding these feeble, friendless brethren, and by crushing every foe, demolishing a throne and revolutionizing a nation for their sake. All the talents and all the wealth of the United States combined could never have brought the French Baptists, their faith and practice, before the whole Christian as well as infidel population of the country so effectually and under a point of *view so favorable, as these same per-*

secutions and oppressions have done; —in every quarter of the country, in the remotest hamlet, these things have echoed; both saint and unbeliever have become familiar with us, and have been forced to sympathize with and respect us. While enduring these afflictions and waging this warfare, whose results have been so glorious, how discouraging to our beloved brethren to learn that they are considered as having done nothing. And when the victory is actually won, and we only need the aid of a little more money and of the prayers of our American brethren, how afflicting, truly, to learn that those brethren are discouraged because God has not seen fit to give us worldly wealth in such abundance as to be able to carry on the work without aid from abroad. Certainly there can be but few who are thus discouraged. And those few must have judged hastily, ignorant of the facts of the case. The Baptists here are yet few in number and feeble, but, brethren, be not discouraged; they have gained experience, they are faithful and devoted,—you will look in vain among yourselves for a corresponding zeal. If they had received timely aid, and had been remembered in your prayers as they should have been, they would have become more numerous,—more able. Of late their anxiety has been great, lest the work so prosperously begun should be injudiciously neglected or otherwise injured. Will you, brethren, suffer this? Is it not an evangelical sentiment, that the poor have the gospel preached to them? And can we act more wisely than by coöperating with the Holy Spirit, though he should make choice of the *poor* of this world?

From the foregoing facts it is evident that the French Baptists are not wanting in devotion to the cause of God,—they want ability alone. Give them that, and they will do what is necessary. But in this respect, I see no prospect of a speedy, nor yet nearly approaching independence of the churches now existing, or of those which may hereafter be organized in different places; I am too well acquainted with the work to expect any such thing. All speculations, calculations and prophecies upon this subject are utterly futile. When it shall please God to pour out his Spirit upon this land, and to convert many, and such as are able, then may the French Baptists be expected to carry on the work

alone. This is to be effected not by a miracle,—not by sitting down and calculating, but by long and laborious effort. May the Lord hasten the day when not only here, but in other countries, the converted nations may be fully competent in all respects to do their own work. But that day is yet distant; in the ordinary course of things its approach can be hastened only by efforts and by prayer.

But you will allow me to express the opinion that the hardest of the battle has been fought. Difficulties remain enough to try the faith and patience of any who may be called to labor here; but many very serious ones can no more exist.—And if the American brethren would reap the fruits of past toil here, they must decide to give some time longer, to give liberally and with faith, accompanying their donations with earnest prayer,—in fine they must decide to meet the exigencies of the case. There is no end to the opportunities for evangelizing,—nothing is wanting but suitable men and enough of them. These men we must form ourselves. There never was a more difficult field to evangelize,—not every man is capable of laboring to effect here; but if the brethren will steadily pursue this work with a liberal hand and a judicious spirit, the result will be sure and glorious. There are bright visions before us; but there are also dark clouds lowering around us. Never has this mission been in a more perilous position than for some months past, though in the midst of its greatest prosperity. God alone can avert evil, and continue and augment that prosperity. Beloved brethren, forget us not.

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#### GREECE.—Letter of Mr. Buel.

Sabbath services—The assistant at Patras.

Piræus, Feb. 8, 1849. Since the date of my letter of the 28th of October, I have preached in Greek every other Sabbath, except when attendance has occasionally been hindered by extremely bad weather, or some extraordinary feast day. My audience, last Lord's day, amounted to ten Greeks; which number has rarely been exceeded on any previous occasion. Among some of my hearers there appears to be a growing attention to the things that are spoken; more than this I do not feel justified in saying. Among the subjects discoursed upon, are "The nature

and duty of repentance," from Ps. 51:17;—"The importance of present obedience in religion," from James 1:22;—"The death of the righteous and the wicked," from Num. 23:10, and "The conversion of Saul of Tarsus,"—treated in several discourses. There has been no appearance of opposition, either to the preaching or to the Sabbath school which is conducted by Mrs. Buel.

My correspondence with John, at Patras, indicates in him a stability of Christian character, and a zeal for the conversion of others, which leads us to thank God on his behalf. I am supplying him occasionally with scriptures and tracts, which he makes a good use of. About a dozen persons are united with him in the study of the scriptures on the Sabbath.

Hydra, its population, character and products  
—Scripture illustration.

In the month of November I visited Hydra, distant about forty miles, in company with Mrs. Buel, whose health has been unusually good since her recovery from the short illness in August. I made arrangements at Hydra for the distribution of tracts, which have since been sent to that island. It was gratifying to find in the schools the same testaments that I sent them a year or two ago; also the "Mother at Home," and similar tracts, as reading books in the girls' schools.

Hydra is peopled by about 12,000 Albanians, which is only a third of the population which it had during the Greek revolution, when the city, protected by an active and valiant navy, was the common refuge from the Turks. They boast, with some truth, that Greece, without them, could never have achieved its independence. The Hydriotes have now a great portion of the carrying trade between the Black Sea and the western parts of the Mediterranean.

The Albanian tongue is quite unintelligible to a Greek. No book has ever been published in it, except the New Testament; and this in a character invented for the purpose. This testament will never be used, as the Greek is the only language taught in their schools, or used in writing. The admixture of Latin words in the Albanian is a trace of the old Roman dominion in Illyria and Dalmatia, which are still the principal seat of the Albanian race.

The town of Hydra, a mass of



white buildings, encircling a small, but very deep harbor, rises like an amphitheatre upon the foot of a mountain, bald, rocky, and precipitous, upon the summit of which is perched a monastery some thousand feet above the sea. The town is wholly built of stone, and kept beautifully whitewashed. The women are famed for their attention to neatness and cleanliness. Spacious, lofty and elegantly furnished rooms indicate the wealth of many of the Hydriote families. Most of the houses have cisterns hewn deeply in the rock, and filled by the rains from the terraced roofs, or by the mountain torrents, that wash the pavements and flow off in arched channels beneath the buildings. A single night's rain would suffice to undermine the side of a house that "was not founded on a rock."

Vegetation on the island is so scanty that the flocks of goats, not finding enough to subsist upon, are carried, in summer, across the channel to the opposite coast, about five miles distant, whence also the town is supplied with vegetables. But the thyme, the same shrub that clothes Hymettus and other mountains in Greece, covers the nakedness of the rocks, giving the island an appearance of verdure. The thyme is claimed exclusively by the bees, and it yields, in abundance, the best of honey. The olive, which seems to love likewise the burnt rocks of the mountain side, once shaded the island, supplying the inhabitants with oil and olives. But few of the trees are now to be seen clinging to the cliffs and crags. They were cut down by order of the nomarch, because they were the source of constant litigation. It is true of many of the islands of the Archipelago, that the olive and the thyme yield an unfailing supply of oil and honey, even where the thin and rocky surface resists all the labors of the husbandman. Do we not find here the true illustration of that passage in the song of Moses, (Deut. 32:13, 14,) where, along with the increase of the fields, the flocks, the herds and the vine, it is promised to Israel, that the barren and untilld rock shall afford him the luxuries of honey and oil? "And he made him to suck honey out of the rock, and oil out of the flinty rock."

One of the churches in Hydra is said to be the richest in Greece. Its resources are principally drawn from an extensive estate on the opposite coast. These treasures are devoted

partly to the charitable purpose of furnishing dowries to orphan girls. I saw in this church, among a number of other paintings, the picture of the Holy Trinity. A portion of the picture of St. John the Baptist was completely effaced by the kisses of its worshippers.

To-day, for the first time since coming to this country, have we seen snow, except on the mountains. The ground is white, and the snow is falling rapidly; such a thing has not been seen in Attica since the winter of 1839.

### CHEROKEES.—Letter of Mr. Jones.

(Continued from p. 63.)

Protracted Meeting at Cherokee—Baptisms.

The series of meetings of which the following extracts give the closing scenes, commenced on the previous Tuesday.

May 20, 1848. Saturday night twenty-two came forward for prayer. We had quite profitable exercises; much tenderness of feeling was manifested. On Sabbath the congregation was large and serious. The number under serious impressions was increased. After the morning exercises, we repaired to the water, where I had the privilege to baptize, in the name of the adorable Trinity, five Cherokees, two males and three females; some of them are unusually interesting and promising.

In the evening the sacrament of the Lord's Supper was administered by brn. Upham and Downing. During the administration of the ordinance and the exercises following, which were addressed to the impenitent and the anxious, the serious impressions appeared to be greatly deepened. Br. Downing gave invitation for prayer and conversation, and quite a company came up; thirty-five at least. A most interesting, tender, and solemn season. Conversd shortly with each of them, and spent a good while in prayer with them, both in English and Cherokee. Our God has been good and gracious to us beyond all our anticipations.

On Tuesday, May 30, our native brethren came to attend our two monthly meeting, and stayed till Thursday. Their reports were encouraging in a high degree.

Our venerable and devoted br. Buttrick, of the Mission of the American Board, came on Wednesday, but was

too feeble to preach the same night. His presence, however, has always a cheering and invigorating influence on our devotional feelings. We are all thankful that the Lord spares him among this people so long. On Thursday night he preached a thorough and excellent discourse from 1 John, 3:2, 3: "Beloved, now are we the sons of God," &c.

*Dsiyohee church—Church at Delaware.*

On Friday, June 2d, several of us, with Rev. Mr. Buttrick, went together to Dsiyohee, he to visit the members of his late church, and we to attend the two days' meeting and communion season at the Dsiyohee church. The places of worship being but a short distance apart, it was agreed to meet all together at Mr. Buttrick's place on Saturday, and at the Baptist place on the Sabbath. We had a pleasant and profitable season. Br. Buttrick preached for us on Sabbath morning. After the morning exercises, the members of his church retired to their own place to attend their communion, and we remained at the Baptist meeting-house. There was a good congregation, and much seriousness. The attention to preaching in this vicinity is quite encouraging.

We have meetings at home as often as we can. I trust the Lord has yet much people here. The darkness of many, however, is so great, that they need to have line upon line and precept upon precept pressed on their attention.

Friday, June 16. Started for Delaware town, to attend their two days' meeting. Had a most comfortable and affectionate interview with the members of the church. On Saturday, at night especially, I could not but believe that many present received new spiritual vigor into their souls.

On Sabbath morning, June 18th, at early prayer, expounded part of the 17th chapter of John with much comfort, and the Holy Spirit seemed to press on the hearts, especially of the pious part of the assembly, the gracious displays of the love of Christ in that precious portion of his word. The exercises of the day were profitable. Our native brethren spoke with great affection, and the presence of God was evidently enjoyed by those who believed. At night, especially, all minds appeared to be affected; even the habitually careless seemed to have their attention arrested, the eye fixed; and often the starting tear evinced alarm. At night, gracious impressions seemed to pervade the whole assembly, (which crowded to overflowing the house, sixty feet by thirty,) while contemplating the power of God unto salvation, as marked along all the stream of time, in every land, in circumstances of persecution, poverty, sickness, happy deathbeds, and reaching onward to the judgment day, and into the depths of the eternal future.

(To be continued.)

## Other Benevolent Institutions.

### SOCIETIES FOR EVANGELIZING THE WORLD.

In order to a distinct appreciation of our occasional extracts concerning the operations of other Societies, it is desirable to know what Societies there are in the world. It is also encouraging to see how many organizations in different countries are striving for the same end. We give the following enumeration of them, as complete as our materials will allow, with dates of organization, &c.

#### *America.*

1. American Baptist Missionary Union, founded under the name of the Baptist General Convention, in 1814; assumed its present organization, 1846, Boston. Laborers 263, including 168 native preachers and assistants. Stations and out-stations 139.
2. Southern Baptist Convention, 1845, Richmond, Va. Laborers 18. Stations 3.
3. American Board of Commissioners for Foreign Missions, 1810, Boston. Laborers 557, including 163 native preachers and assistants. Stations 96.
4. Board of Missions of the Presbyterian Church, 1820, New York. Labor-

ers 68, including 26 ordained missionaries, 7 American and 6 native helpers, and 26 females.

5. American Methodist Episcopal Missionary Society, 1819, Boston. Laborers 164. Stations 67.

6. Domestic and Foreign Missionary Society of the Episcopal Church in the United States, 1820, New York. Laborers 94. Stations 26.

7. American Lutheran Missionary Society, 1841. Laborer 1. Station 1.

8. Freewill Baptist Missionary Society. Dover, N. H.

9. Seventh Day Baptist Missionary Society.

10. American Missionary Society, New York.

11. American Baptist Free Mission Society, Utica, N. Y.

12. American Society for the Amelioration of the Condition of the Jews, 1820, New York.

13. Society for Propagating the Gospel among the Indians and others in North America, Boston.

14. American Indian Mission Association, Louisville, Ky.

#### *England.*

15. Society for the Promotion of Christian Knowledge, 1698, London.

16. Society for the Propagation of the Gospel, 1701, London. Laborers 386. Stations 341.

17. English Baptist Missionary Society, 1792, London. Laborers 327, including 183 native helpers. Stations 186.

18. General Baptist Missionary Society, 1821. Laborers 26, including 13 native helpers. Stations 9.

19. London Missionary Society, 1795, London. Laborers 782, embracing 160 European and 82 native ordained missionaries, and 40 European and 500 native helpers. Stations 133.

20. Church Missionary Society, 1801, London. Laborers 1263, including 177 Europeans and 1086 natives. Stations 92.

21. English Wesleyan Methodist Missionary Society, 1766. Laborers 645, including 327 helpers. Stations 245.

22. Welsh and Foreign Missionary Society, 1841. Laborers 2. Station 1.

23. London Jews' Society, 1808, London. Laborers 62. Stations 23.

24. British Mission among the Jews, 1843, London.

25. Ladies' Society, for the Education of the Female Sex, London. Female laborers 26. Stations 21.

Laborers in all 3,519. Stations in all 1,061.

#### *Scotland.*

26. Scottish Missionary Society, 1796, Edinburgh. Laborers 19. Stations 14.

27. Missionary Society of the Scottish Church, for the Heathen, 1829, for the Jews 1838, Edinburgh. Laborers 13. Stations 4.

28. Glasgow Missionary Society, Glasgow. Laborers 9. Stations 4.

29. African Missionary Society of Glasgow, Glasgow. Laborers 11, including 5 natives. Stations 4.

30. Missionary Society of the Freewill Church in Scotland. Laborers 10, including 4 natives. Stations 3.

#### *Ireland.*

31. Missionary Society of the Irish Presbyterian Church, 1841, Belfast. Laborers 2. Station 1.

#### *Moravians.*

32. United Brethren's Society, 1732, Bethelsdorf, Herrnhut. Laborers 260. Stations 61.

#### *France.*

33. The Society for Evangelical Missions among People not Christians, established at Paris, 1824, Paris. Laborers 17. Stations 10.

34. Society of the Friends of Israel, 1831, Toulouse.

35. Society for the Propagation of the Gospel among the Jews, 1835, Strasburg. Laborer 1.

#### *Netherlands.*

36. Netherlands Missionary Society, 1797, Rotterdam. Laborers 25. Stations 10.

#### *Germany and Switzerland.*

37. Missionary Institution at Halle, 1705, Halle. Laborers 8.

38. Evangelical Missionary Society, 1816, Basle. Laborers 32. Stations 9.

39. Society for the Promotion of Evangelical Missions among the Heathen, 1824, Berlin. Laborers 24. Stations 6.

40. Jenicke-Rückert Missionary Institution, 1800, Berlin.

41. Evangelical Missionary Union for the Propagation of the Gospel among the Heathen, 1836, Berlin. Laborers 70 (chiefly mechanics). Stations 8.

42. Rhenish Missionary Society, 1828, Barmen. Laborers 34. Stations 18.

43. Evangelical Lutheran Missionary Society, 1836, Dresden. Laborers 7. Stations 5.

44. Missionary Society of North Germany, 1836, Hamburg. Laborers 5. Stations 2.

45. Missionary Society, 1833, Lausanne. Laborers 4. Station 1.

Jews' Societies. Laborers in all 179. Stations 56.

46. Society for the Promotion of Christianity among the Jews, 1820, Frankfurt on the Main.

47. Society of the Friends of Israel, 1831, Basle.

48. Society for the Promotion of Christianity among the Jews, 1823, Berlin.

49. Society for the Promotion of the true Knowledge of the Scriptures among the Jews, 1823, Dresden.

50. Society of the Friends of Israel, 1839 (Bremen, 1841).

51. Rhenish-Westphalia Jews Society, 1843, Köln.

52. Society of the Friends of Israel, 1834, Neufchatel.

53. Society of the Friends of Israel, 1835, Schaffhausen.

#### SOUTHERN BAPTIST CONVENTION.

##### *Mission to Central Africa.*

The following article is the report of a Committee which has had under consideration the expediency of a mission to Central Africa, for many months. Much serious thought and earnest prayer have been given to the subject. The circumstances under which the question was first brought before the Board, and all the indications of the Divine will in relation to it, have been such, as to fasten upon the mind a conviction that it is no merely human device. We verily believe that it has originated in the will of God. As such, we have arrived at results exhibited in the report.

A brother from Florida, who has long contemplated the subject, is to lead in this enterprise. Others are to be associated with him.

The Committee to whom this subject was referred, beg leave to report in favor of the measure, and recommend to the Board, as speedily as practicable, to organize a mission to Central Africa.

Having come unanimously to this decision, and being fully persuaded that this mission ought to be attempted, we deem it proper to set before you, somewhat at large, the considerations which have influenced our minds. We have surveyed the field, with reference to its fitness for missionary operations, and the probabilities of success in conducting them, and our con-

viction of the importance and practicability of the measure has increased, at every step of our progress.

Soodan, Beled El Sudan, "the country of the blacks," is a term applied by the Arabs to the interior of Africa. It is employed more definitely by the geographers of Europe, to designate all the countries along the southern edge of the Sahara, from Senegambia and Sierra Leone on the west, to Dar Fur (*Der Foor*), on the east. This region extends from 10° W. long. to 25° E. long.; is 2,400 miles in length, and contains an area of 890,000 square miles, which is more than four times the area of France. It is superior to every other part of Africa "in fertility, cultivation and population, not excepting the countries situated along the Mediterranean or even Egypt," [Penny Cyclopaedia, Art. Soodan, vol. 28, pp. 246, 248.] With respect to the orthography and accentuation of the names of places, which appear in this report, we have followed the Universal Pronouncing Gazetteer, by Thomas Baldwin, Philadelphia, Lindsay and Blakiston, 1845.] "The interior country of Africa watered by the Quorra, —a river which, from its source in the Kong Mountains down to Timbuctoo, is called the Jol-i-ba, or 'great river;' and thence to its outlet, the Quorra, but is known to Europeans as the Niger,—by the tributaries to the Tchad, and by other unknown streams that probably exist, may be in general described as a fertile region, well suited to the habitation of man, and apparently not possessing a climate unfavorable to life, either for the natives, or for Europeans who know how to take care of themselves," [Penny Cyclop. vol. 1, p. 190.]

A portion of this region, called Western Soodan, comprehending the country west of the Quorra, from Timbuctoo to its entrance into the Delta at Abbazaca, and distinguished throughout for its fertility and comparatively high state of improvement, includes the kingdoms of Yarriba. Of this kingdom, Murray remarks: "It is one of the most fruitful countries on the globe, and is also well cultivated and densely peopled. The fields are covered with thriving plantations of Indian corn, millet, yams and cotton. The loom is busily plied, though its products are not equal to those in the neighboring country Nyffe." [Encyclop. Geogr. vol. 8, p. 87.]

In this salubrious and productive kingdom, our missionaries might select a location, whence they might easily cross the Niger into Nyffe, "a very fine country, occupied by the most industrious and improved of all the negro nations," and

thence extend their chains of stations eastward to the kingdom of Bornou and even to Abyssinia.

Located near the Niger, the commercial highway of that entire region, the missionary may, at any time, by means of the bouts that ply on its waters, visit the numerous towns that stud its banks. Departing from Katunga, the capital of Yarriba, a town fifteen miles in circumference, with a large population, he may descend the river, visiting Rabba, Egga, which stretches for four miles along its western bank; Kacunda, with its "peaceable, friendly and industrious people;" and proceeding on to the point of its confluence with the Tchadda, ascend the latter and preach Christ crucified to the immense multitudes of the Fanda country. Or he may ascend the Niger, stopping at the countless intermediate towns and villages, up to Boosa, "the capital of a fertile and well cultivated country;" thence to Yaoori, encompassed by wooden walls thirty miles in length, and finally reach Timbuctoo itself, the mart of an extensive trade, and distribute among its mixed population the word of life. Or he may diverge from the Niger, and ascend the river that leads to Seccatoo, "the largest city in the interior of Africa," and spread within its lofty walls those sacred influences, which will ultimately open its twelve gates to let the King of Glory in.

With respect to the religious condition of the inhabitants of this region, all our authorities concur in representing it to be very low. "Fetichism, or the worship of natural objects, whether animate or inanimate, in its most degrading and offensive form, is the religion of the greater number of the inhabitants of Africa. They appear generally to admit a good and an evil principle; have their lucky and unlucky days; and their priests claim the power of preserving men and animals from the influence of evil spirits." [McCulloch's Universal Gazetteer, I. p. 34.] From this degraded condition, many of them have been rescued by the proselyting spirit of Moslemism. The pagan portion of the population seem not to be very zealously attached to their superstitions; while the kindness they evinced towards Park and other European travellers, affords encouragement to believe that our missionaries might dwell among them in safety. Some hostility might be encountered from the Fellatahs (or *Foulahs*—*pr. Foo-lahs*), propagandists of Mahometanism; but we think that this disadvantage will be found to be counterbalanced by the spirit of inquiry which the propagation of that system has awakened among the pagan population. The negroes are

destitute of every species of literature except the Arabic, which the Fellatahs have to some extent introduced. They are ignorant of the art of alphabetical writing. Our missionaries may confer a signal benefit on those among whom they may labor, by reducing their language to writing.

In addition to the ordinary incentives to missionary activity, a powerful inducement to this enterprise is found in the present improving condition of Soodan. "It is maintained by some," says a writer in Chambers's Miscellany, No. 24, "that there is evidence that great changes have occurred in Central Africa within the last few centuries; that, in fact, a general movement towards civilization is discernible in the heart of this vast and forbidding continent,—a movement not originated by European contact, but born among the Africans themselves. There is evidence, it is said, that a few centuries ago, the inhabitants of Nigritia were very far inferior in promise and culture to what they are at present; that the commercial spirit and manufacturing ingenuity which travellers report to exist among the negro tribes, are of recent growth. The great agents in this change in the condition of Central Africa, are said to be the Foulahs,—a people of doubtful origin, but possibly Asiatic. These Foulahs are represented as having acted as conquerors of the original negro tribes,—triumphing by virtue of their superior temperament and organization, and incorporating the petty states of the old negro chiefs into large kingdoms; helping also to civilize the natives by introducing among them the ideas of Mahometanism, which, however inferior and pernicious in themselves, were yet an advance upon the original negro beliefs."

These views are confirmed by the testimony of a recent traveller in Africa, who says, that "wherever the Foulah has wandered, the pagan idolatry of the negro has been overthrown. Thus the Foulahs are exercising a powerful influence upon the moral and social condition of Central Africa." [Notes on Northern Africa, by W. B. Hodgson, New York, Wiley & Putnam, 1844.]

It thus appears that Central Africa, and especially that portion of it to which we have directed special attention,—the kingdom of Yarriba,—presents an inviting field for missionary labor. Difficulties and dangers must, doubtless, be anticipated; but it would argue a timidity unworthy of the soldiers of the cross to shrink from encountering them, especially in a land on which the pioneers of commercial enterprise have already impressed their footsteps, and the martyrs of geographical dis-

covery have shed their blood. To every objection arising from this source, we oppose the explicit command of the Redeemer, "Go ye into all the world, and preach the gospel to every creature;" and the gracious promise with which he has encouraged us to obedience, "Lo, I am with you always."

We have not been able to estimate, with precision, the cost of the contemplated mission; but we feel assured that it will be considerably less than that of a mission of equal efficiency in China. To meet the expenses incident to this new enterprise, the contributions to your treasury must be augmented; and for this, we rely confidently upon the churches, since they have never yet failed to respond, promptly and generously, to your appeals for aid.

Should the Board determine to establish this mission, it will be best that the missionaries, whom they may appoint, should sail to some port on the coast of Africa; and there decide, whether to take an overland route to the Niger, or proceed down the coast to the mouth of the river, and ascend it until they reach a suitable place for location. For the sake of health, this must be above the point of its confluence with the Tchadda.

In conclusion, we have only to remark, that the peculiar circumstances which have directed the attention of the Board to this subject, indicate to us the intervention of divine Providence. We trust that the hand of God is in this movement. Two of our brethren have proposed to "give themselves to the Lord and to us by the will of God," for the mission. We may indulge the hope that an enterprise thus auspiciously begun, will be blessed with divine protection and support, and that it will prove to be one of God's chosen means in the work of rescuing Africa from the dominion of sin, and planting the standard of the cross, where the fetich and the crescent now share a divided empire.—*Southern Bap. Miss. Journal.*

#### FREE CHURCH OF SCOTLAND.

Dr. Duff has the privilege of communicating the joyful intelligence of the continuance of a work of grace among the inmates of the Orphan Institution at Calcutta. In addition to those formerly alluded to, five have been admitted to the visible church by baptism, the missionaries having no ground to question the reality of their love to the Lord Jesus.

#### Conversion of Orphan Children.

Calcutta, June 2, 1848. Since I last wrote to you, other five of the orphan

girls, in the Institution under Miss Laing, have been admitted into the Christian church by baptism, on a credible profession of their own faith. A signal blessing has been poured out from on high on this Institution. Good cause have the ladies at home who support it to rejoice in the fruits of their self-denial, perseverance and generosity. The two hours which I spend in the Institution every Sabbath forenoon, are to me hours of unmingled satisfaction and delight,—such order, such propriety, such wakeful attention, such earnest interest, such palpable progress in the knowledge of divine things, on the part of the young people assembled! Oh, that the number of such assemblages were multiplied all over this dark land!

Those lately baptized had for months manifested deep heart-concern for their sins of word and deed,—but especially of *heart-sins*. At times, they sobbed and wept bitterly under strong convictions of sin,—its guilt and its danger. Their own accounts of the workings of sin, of faith, and of hope, were so simple, so natural, so accordant with the experience of believers generally, as to leave no reasonable doubt of the sincerity and reality of their profession. At different times they were examined by Mr. Ewart, Mr. M'Kay, and myself. And being all of us perfectly satisfied, they were at last baptized by Mr. Ewart, in the presence of their own associates, and several members of the Free Church congregation. Thus, within the last eight months, have not fewer than *twelve* given credible evidences of a saving conversion in that Institution! And thus, amid all our clouds and thick darkness, are we cheered by another and another smile of Jehovah's countenance.—*Home and For. Miss. Record.*

#### LONDON MISSIONARY SOCIETY.

##### Power of Truth in the written Word.

Some native preachers from Serampore went recently into the interior to proclaim the gospel, and visited a large native town where a fair was being held. A Hindoo, who heard them speak of Christianity in the bazaar, exclaimed, "Well, you are teaching the very doctrines which my gooroo is teaching me!" On inquiring who this gooroo was, he replied that he was a merchant from the district of Coniollah, who had come to the fair to purchase articles of trade, and that he was then actually in the neighborhood.

The native preachers sought this gooroo out, and learned from him that he had

never heard the gospel from any missionary : in fact, that he had never seen one ; but that some tracts had found their way, together with a copy of the gospels, into his possession. These, he said, he perused attentively, and soon became convinced of the error and sin of idolatry, and of the truth of Christianity. He gave up his idols, and commenced speaking to his neighbors about the new way of salvation which he had found. Twenty-five individuals have already joined themselves to him, having all renounced idol-worship. With these he daily reads some of his tracts, when at home ; and on the Lord's day a portion of the " Great Book," as he calls the gospel, and prays with them.

His adherents are on the increase, although, through fear of the heathen Zemindars, they keep themselves very quiet. This gooroo, according to the report of the native preachers, seems to be well acquainted with the gospel, as far as he has read it, and the time is now come when it would be very desirable that more perfect instruction should be imparted to him. This will, no doubt, be done. He received the native preachers with great gladness ; invited them, without the least regard to caste, to take their meal with him ; and expressed himself extremely happy to have so unexpectedly met with men of the same religious views, and of feelings congenial with his own.

Where such things are witnessed, the finger of God cannot be mistaken ; and there is no doubt that the numerous tracts and portions of scripture now so widely disseminated, are producing in other parts of this heathen land similar fruits which do not always come to the knowledge of the missionaries. During my whole experience in India I do not remember so striking an instance of the beneficial effects produced by the mere reading of tracts and the scripture, *without a living Teacher*. To God alone be the praise ? for truly in this particular case, He alone has done the work.—*Miss. Mag. and Chron.*

#### WESLEYAN MISSIONARY SOCIETY.

##### Cannibalism in Feejee.

The details here given of the cannibalism of the Feejee Islands will be almost too horrible for many readers ; but we feel, notwithstanding, that the facts of the case *ought to be made known* ; in order to show to Christians what pure heathenism really is, and thus to make them more fully recognize the solemn duty of sending *the gospel of Christ*, to the preëminently

wretched and perishing inhabitants of these many " dark places of the earth, which are the habitations of cruelty."

It is not at all unusual for the Feejeeans to enter a human body, or a part thereof, and especially the heart and liver, under the earth, in the place where they keep their bread, during any period they please ; and, when they have an occasion for preserved flesh, it is exhumed, cooked, and eaten ! Nothing is done but to put it under the earth, and then to take it up again as a dainty dish !

These are the days of education, and in their way the Feejeeans are on the alert : they rub human flesh over the lips of their little children, and put a portion into the infant's mouth, that it may be nourished by its juice and trained in the practice of cannibalism !

A mighty chief, now in power, eats human flesh, cut off limb by limb from the man whom he has selected, and that while he is yet alive ; and he compels the remaining part of the mutilated man to look at the process of his own limbs being cooked and eaten by his own chief ! But these cases are rare.

There are parts of Feejee where they not merely kill and eat their enemies, but where the chief lives upon his friends ; and these are frequently eaten raw ! This cannibal of Ragi-Ragi has been known to have a good supply of human flesh in his box salted down, and has lived upon it as his daily food, seldom eating any other kind of flesh.

In some few cases they take their enemies *alive*, and many of them together. But it is more common to take them to the capital, there by torture make sport for the public, and then kill and eat the captives.

One way of obtaining food is to lie in ambush, and seize upon females as they return with water, or from bathing. These are killed and taken away ; and there is a rule among them to this effect, that, in case a man can succeed in pouncing upon a female from the place of his concealment, and strike the death-blow so suddenly that no one, friend or foe, shall hear or know any thing of the matter, and then open the body and cover himself with the contents, that covering shields him from the claim of any one to have a share : he eats as much as he can, and buries the remainder, to be exhumed for his own future use. While Mr. Jagger was living at Rewa, the following event took place there, and was well known to all : The king of Rewa became angry with one of his young female servants, and commanded that one of her arms should be

cut off. This was done accordingly. He directed that the girl should be compelled to eat her own flesh, or die. She did eat part of her own arm, after it had been cooked, and proceeded till she became very sick. She was then permitted to live.

There is one thing remarkable in the revolting accounts which this people give of their man-eating career; that is, that the flesh of human beings is really very good, and they like it. The flesh of women is rather better than the flesh of men; and when the chief wants something very delicate, or, in case many bodies are before him, a child is roasted for his repast.

A Rewa canoe was wrecked near Nawa, and many of the crew swam to the shore. The Nawa people found them, took them into the town, and at once began to make preparations for cooking them. They did not club them, lest a little blood should be lost; but they bound them until the ovens were heated. Some of the cannibals could not wait, but plucked off pieces, such as ears and noses, from the bodies of their victims, and ate them raw. When the ovens were ready, they began to cut up the poor wretches, who were crying to their murderers for mercy. They first cut off their legs as far as the knees, afterwards the arms, and then the trunks. While they were thus engaged, they had dishes placed under the different parts to catch the blood; and if a drop happened to fall on the ground, they licked it up. The different parts were then cooked and eaten. The whole of this was seen by an intelligent Christian native, named Micah, or, in Feejee, Maicha, who is on the spot where I am now writing.

The Socinian says, that human nature is very good; and the Feejeean says, that human flesh is good, for he has eaten it, and likes it. But perhaps the Socinian will not receive this testimony; whether he receive it or not, one fact is clear, that these people are in a state of nature, and are quite free from education and religion. The Apostle, writing to the Romans, describes human nature just as I see it in Feejee. "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness

through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator; who is blessed for ever. Amen. For this cause God gave them up unto vile affections;" (and are not the facts above narrated a clear comment on what is meant by "vile affections?") and because of these things, "God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness," (far too gross and revolting to be placed on paper,) "covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." (Rom. 1: 21—31.) Here we have a perfectly accurate portrait of human nature as it was in Egypt and Moab, in Greece and Rome, and exactly as it is at this hour in the heathen parts of Feejee. But he must be a man of strong faith, who is able to believe that this human nature is very good. On such a mind the evidence of facts must weigh just as little as the testimony of scripture. And when the goodness of human nature is preached up, the understandings of those who hear must be trampled under foot.

Mr. Hunt asserts, and the other missionaries confirm it, that the Feejeean language contains no word for a corpse; but the word they use, *bakola*, conveys the idea of eating the dead. This is their war-cry, when one of the enemy is slain, and his body found: "Here is a dead body to be eaten:" the word they use is *bakola*.

They also affirm, that within the last four years, fully one thousand people have been killed within twenty miles of Vewa; and that they keep far within compass, when they say, that of these slain, five hundred have been eaten. As to the total number eaten in that period in all Feejee, it would not be easy to form a conjecture, inasmuch as many devastatory wars have been going on beyond the limits of twenty miles.

It seems that at Ngau, an island within sight of the place where I am writing, they prepare the human body, about to be cooked, in any form they may desire. The limbs are tied, say in a sitting form, and there they remain; the body is roasted, hot stones being placed within, as in the case of other animals: when dressed,



they take the body up, paint the face red, place a wig upon the head, put a club or fan in the hands, as they may happen to fancy, and then carry the whole as a present to be eaten by their friends. They sometimes travel far with this spectacle, which, when met in the path, may easily be mistaken for a living man in full dress. When the carver commences his work, he observes the same rule as in dividing other food, only the *cutis*, or outer skin, is first removed, leaving what remains white. A man here, not long since, killed and roasted one of his wives, who had offended him in the preparation of some food: he ate a part, and hung up the rest in a tree in front of his house, for the other wives to see; and there it remained. He did not say, like Abraham, "Bury my dead out of my sight."

There are, however, a few in Feejee, who have now the fear of God; and they, to a man, abhor their former practices, and insist upon it, that, though cannibalism is a very ancient custom among them, yet that it did not formerly obtain to the same extent that it has done latterly; that the present overflowing of this tide of blood, this abounding of iniquity, is

of recent growth. Varani fully believes, and confidently asserts, this revival and extension of the works of darkness, of these frightful and startling deeds of blood. He says, all the old people, and especially his own father, used to tell him, that these bloody wars and this eating of one another, upon the present enlarged scale, sprang up in their days, and did not obtain to such an extent in the generation before them. All testimony speaks to this effect throughout Feejee; so says Varani; his friends support him in this view; and it is difficult to imagine how the human race could so long exist, where violence had become so rife, and death ruled as the king of terrors over the children of pride, whom he permitted not to live out half their days. The history of infanticide here is too revolting to be written: it may be enough to say, that it is very general, and has not merely become an abominable custom, but is reduced to a system. The chief women recommend the practice to the common people; and there are persons whose profession it is to aid and abet them therein.—*Mr. Lawry in Wesleyan Miss. Notices.*

## ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the 5th Baptist Church, Sansom Street, Philadelphia, Pa., on Thursday, May 17th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. MORGAN J. RHEES of Delaware, or Rev. E. L. MA-  
COON of Ohio, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

*Brookline, Ms., March 19, 1849.*

The Board of Managers of the American Baptist Missionary Union will hold their 35th annual meeting in the meeting-house of the 5th Baptist Church, Sansom Street, Philadelphia, on Tuesday, May 15, 1849, at 10 o'clock, A. M.

M. J. RHEES, *Rec. Sec'y.*

*Wilmington, Del., March 12, 1849.*

## LETTERS, &c., FROM MISSIONARIES.

ARRACAN.—*E. L. Abbott*, July 30 (2), Nov. 2 (2), 10.—*J. S. Beecher*, July 22, Nov. 18.—*L. Ingalls*, Nov. 27 (2).

MAULMAIN.—*Mission*, Nov. 24.—*J. G. Binney*, Oct. 19, Nov. 23.—*H. Howard*, Aug. 23, Nov. 24.—*A. Judson*, Sept. 23, Nov. 11; *Mrs. J.*, Sept. 21.—*F. Mason*, July 31, Sept.

12—23, 26—Oct. 1, 17, Nov. 13 (2), 22.—*W. Moore*, Nov. 22.—*T. S. Ranney*, Aug. 20 (2), Sept. 21, Oct. 27, Nov. 23.—*E. A. Stevens*, Aug. 23, Oct. 30.—*L. Stilson*, Aug. 23, Sept. 22, Nov. 13, 23.

TAVOY.—*C. Bennett*, June 5, Aug. 8, Sept. 21.—*D. L. Brayton*, May 13.—*E. B. Cross*, July 4.

ASSAM.—*C. Barker*, Aug. 18.—*M. Bronson*,

Oct. 17, Nov. 16.—*N. Brown*, Aug. 11.—*O. T. Cutler*, Dec. 21.—*A. H. Dawforth*, Aug. 19, Nov. 23.—*L. J. Skoddard*, Nov. 18.  
 SIAM.—*J. H. Chandler*, Aug. 3.—*J. Goddard*, Aug. 21, Oct. 3, 13, Nov. 17.—*J. T. Jones*, July 15, Aug. 2, 3, Nov. 24.—*Miss H. H. Morse*, Nov. 23.  
 CHINA.—*W. Dorn*, Oct. 12, Nov. 3.—*J. Johnson*, Sept. 19, Oct. 26.—*D. J. Macgowan*, Aug. 1, Sept. 5.  
 BASSAS.—*J. Vonbrunn*, Nov. 21.—*J. H. Chetseman*, Nov. 23.  
 FRANCE.—*E. Willard*, Nov. 6, 8, 20, Dec. 12, 31, Jan. 1, 1849, Jan. 19, 23, Feb. 5, 7, 16.—*T. T. Devan*, Nov. 2, 30, Jan. 5, 25, Feb. 22.  
 GREECE.—*A. N. Arnold*, Oct. 9, Nov. 8, Jan. 8.—*R. F. Buell*, Oct. 20.—*E. Feb. 8, 1849; Mrs. E., Oct. 10.—Mrs. H. E. Dickson*, Oct. 8.—*Mrs. E. Waldo York*, Dec. 21.  
 GERMANY.—*J. G. Oncken*, Oct. 27, Nov. 10.—*G. W. Lehmann*, Nov. 30.  
 CHEROKEES.—*E. Jones*, Dec. 8, Jan. 16.—*W. P. Upham*, Jan. 7.—*H. Upham*, Jan. 11, Feb. 12.  
 SHAWANOES.—*F. Barker*, Nov. 13.—*J. Meeker*, Jan. 13, 22.—*J. G. Pratt*, Jan. 10, 16.  
 OSISWAS.—*A. Bingham*, June 30, Dec. 30 (2), Feb. 2.—*A. J. Bingham*, Nov. 14, 17, Dec. 31.  
 OTTAWAS.—*L. Slater*, Feb.

## DONATIONS

Received in February, 1849.

## Maine.

Warren, ch., D. McCullen tr., mon. con., 25,00  
 Chiana, Mrs. Lois G. Clarke 3,00  
 Hartland, Village ch. 5,75; Ath- ens, ch. 4,25, 10,00  
 Penobscot Bap. Miss. Soc., J. C. White tr., viz.—Penobscot Bap. Asso. 17,52; Hampden, Miss Wallace 2,00; Charles- ton, ch. 6,46; North Bangor, ch. 7,67; Etna, ch. and soc. 2,22; Albans, East St. ch. and soc. 2,42; Corinth, ch. 11,55; Bangor, 2d ch. 50,16; for L. M. to be named, 100,00  
 Wiscasset, John Sylvester 5,00  
 Searsmont, ch. 10,00; Corinth, a friend 5,00, 15,00  
 Lubec Neck, "friends of mis- sions," 5,10  
 —163,10

## New Hampshire.

"A female friend to missions" 5,00

## Vermont.

Cornwall, Mrs. R. Peet, 2,00 for For. Miss. and 2,00 for Home Department, 4,00  
 Hardwick, A. W. Boardman 1,00; J. M. Porter 50c.; Leonard Parker 50c., 2,00  
 Vermont Convention, Rev. Wil- lard Kimball tr. (of which \$99 is for Assam Orphan School and \$250,15 for sup. of Rev. N. Brown,) to cons. Rev. Barna Allen, Rev. M. D. Miller,

Rev. J. M. Driver and Rev. P. Chamberlain L. M., 400,71  
 Burlington, Juv. Miss. Soc., Miss R. H. Cobine tr., for the Ka- ren Miss., 15,00  
 —421,71

## Massachusetts.

Watertown, ch., mon. con., to cons. John Coolidge L. M., 100,00  
 Cambridge, 1st ch., Judson Soc., to sup. a child in Mrs. Cut- ter's school, Assam, 25,00  
 Old Cambridge, ch. 200,00  
 Wachusett Asso., L. H. Bradford tr., Holden, ch. 8,00  
 New Bedford, William St. ch., L. G. Hewins tr., mon. con., to cons. Isaac M. Richardson L. M., 100,00  
 Boston, Charles St. ch., to cons. A. Everett L. M., 101,12; Fem. Miss. Soc., to cons. Amos F. Spalding L. M., 100,00, 201,12  
 do., Bowdoin Square ch., Dwight Wheelock, to cons. him L. M., 100,00  
 do., Rowe St. ch., to cons. Mrs. Hetty G. Lincoln L. M., 100,00; Charles H. Nichols, for sup. of native Karen preachers and to cons. Mrs. Eliza A. W. Nichols L. M., 110,00, 200,00  
 Seekonk, ch. 25,31; Fem. For. Miss. Soc., Mrs. A. Carpenter tr., 16,00; Sab. school 1,32; Rev. J. C. Welsh 5,37, 48,00  
 Newton, 1st ch., mon. con., 63,71; Rev S. F. Smith 20,00; others 5,87; for Indian Miss. 1,00; Juv. Miss. Soc., for school in charge of Rev. E. A. Stevens, Maulmain, 18,00; to cons. Samuel Trowbridge L. M., 108,58  
 Newton, Upper Falls, Miss Eliza Jameson, for the African Miss., 15,00  
 East Dedham, ch. 25,00  
 Wendell, a female friend 2,00  
 Chelsea, ch., Southwath Bry- ant tr., to cons. Rev. Horace Seaver L. M., 100,00  
 Hyannis, Z. D. Bassett 5,00; Timothy Baker 5,00; Mr. Lovell 1,00; Mr. Hallet 1,00; Mr. Crocker 1,00; Mr. Parker 1,00; Mrs. Snow 1,00; Rev. Mr. Pollard 1,00; per Rev. J. F. Wilcox, agent, 16,00  
 Middleboro', Central ch., Geo. Ward 100,00; Ladies' Miss. Soc. 170,00; Ebenezer Briggs, Jr., 15,00; Joseph T. Wood 15,00; Mon. con. 75,00; I. W. P. Jenks 10,00; Lemuel G. Peirce 5,00; Peter H. Pierce 5,00; Elisha Tucker 5,00; to cons. George Ward, Ebenezer Briggs, Jr., Joseph T. Wood L. M., and one to be named, 400,00  
 —1648,70

## Rhode Island.

Westerly, O. M. Stillman, to cons. him L. M., 100,00

do., Rev. F. Denison 20,00  
and A. H. Matteson  
20,00, to be expended  
in the field occupied by  
Rev. Mr. Vinton, for  
sup. of a native Karen  
preacher; Ladies' For.  
Miss. Soc. 34,00; sun-  
dry donations 56,76;  
mon. cons. 69,24; ("of  
which \$100 is to send  
and sustain a preacher  
among the Kemmees at  
Chetza's village," and  
to cons. Rev. Frederick  
Denison and Joseph R.  
Vincent L. M., 200,00  
Wickford, colls. 14,70;  
W. D. U. Shearman  
10c.; Mrs. Shearman  
1,00; J. Carpenter 2,00;  
P. T. Hammond 5,00;  
a friend 5,00; Rev. A. J.  
Chaplin 3,00; N. N.  
Spink 10,20; mon. con.  
73,00; to cons. Samuel  
S. Baker L. M., 114,00  
Woonsocket, Alex. Bal-  
lou, Jr. 6,00  
per Rev. J. F. Wilcox,  
agent, 420,00  
Mount Vernon, Caleb  
Waterman 20,00  
Rhode Island State Con-  
vention, V. J. Bates tr.,  
viz.—Providence, Rev.  
Allen Brown, to cons.  
himself L. M., 100,00;  
Pawtucket, 1st ch.  
116,47, to cons. James  
Olney L. M.; do., Dan-  
iel T. Carpenter 100,00,  
to cons. himself L. M.;  
Fruit Hill, ch., B. A.  
Whipple tr., mon. con.,  
2,15,

318,62  
— 758,62

## Connecticut.

New London, Peter C. Turner,  
for sup. of a native Karen  
preacher, 40,00  
Waterford, 2d ch., for sup. of a  
native Karen preacher, 40,00  
— 80,00

## New York.

Fishkill, ch. 3,00  
Broadalbin, ch. 10,32; Galway,  
2d ch. 9,35; Jamesville 1,75;  
John Wood 3,00; John Amy  
5,00; Thomas Amy 50c.;  
Salem, ch. 3,01; Hoosick  
Falls, ch. 15,00; West Hoo-  
sick, ch. 8,50; White Creek,  
ch. 5,53; Cambridge, ch. 5,86;  
Chatham, ch. 3,25; Samuel  
Luddington, to cons. him  
L. M., 100,00; a friend 2,00;  
Rev. Henry L. Grose, to cons.  
him L. M., 102,00; North  
East, ch. 8,18; Dover, 2d ch.  
18,26; Amenia, ch. 16,26;  
Sarah Canfield 15,00; Phineas  
K. Sackett 5,00; Asa A.  
Thompson 3,00; per Rev.  
Orin Dodge, agent, 340,77  
Gloverville, "a friend," of

which 10,80 is for German  
Miss., 20,00  
Brooklyn, Pierrepont St. ch.,  
Ladies' Miss. Soc., Mrs. A. F.  
Hastings tr., 50,00  
— 41

## New Jersey.

A friend 1,00; Paterson, ch., to  
cons. John Brown L. M.,  
100,00, 10

## Pennsylvania.

Benton, ch. 15,00; Abington  
Asso., Levi L. Deming tr.,  
68,11, 83,11  
Roxborough, Fem. Bap. Miss.  
Soc. 30,00  
Clearfield, Bap. Asso. 20,00;  
Norristown, Sarah Smith 1,00;  
Gaysport, George Ullery 2,00;  
Holidaysburg, ch. 2,00; Up-  
land, I. P. Crozier, to cons.  
John D. White L. M., 100,00;  
do., S. S. class 35c.; do., a few  
friends 6,00; Crozierville, S. S.  
class 25c.; Hatboro', ch. 10,00;  
Philadelphia, Spruce St. ch.,  
Mrs. Jemima Welsh 10,00;  
per Rev. G. S. Webb, agent, 151,60  
— 26

## Illinois.

Grand Detour, Rev. Barton Car-  
penter 10,00; Mrs. C. C.  
Southwick 10,00, 20,00  
Griggsville, ch. 5,00  
— 2

## Burmah.

Maulmain, Rev. A. Judson, for  
"money received from the  
publishers of the Memoir of  
Mrs. Sarah B. Judson," 47:  
\$435

## Legacies

Cambridge, Mass., Elizabeth  
Cobb, per A. H. Fiske admin-  
istrator, 100,00  
Newark, N. J., James Vander-  
pool, per Beach Vanderpool  
executor, in part, 100,00  
Gardner, Mass., Joshua Tucker,  
per Seth Tucker executor, (in  
part) for Burman Miss., 290,00,  
for Indian Miss., 290,00, 580,00  
Edinburgh, Scotland, James Mc  
Alpin, "private in the 84th  
Regiment," for Maulmain  
Miss., per Rev. Joseph Angus, 14,52  
— 794  
\$5154

Total from April 1, 1848, to Feb. 28, 18  
\$55,550,78.

The Treasurer also acknow-  
ledges the receipt of the fol-  
lowing sums from the Amer-  
ican and Foreign Bible So-  
ciety, viz. :—

For Maulmain Karen Miss. 1000,00  
" China Mission 1000,00  
" Assam Mission 500,00  
" Siam Mission 500,00  
— 3000

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXIX.

MAY, 1849.

NO. 5.

## UNIVERSAL PREVALENCE OF RELIGION.

"Glorious things are spoken of thee, O city of God." What are the glorious things spoken of the city of God? Many glorious things are said of its dignity, its beauty, its final destiny, of the love borne to it by the Redeemer, of its safety, its influence, its strength. But our present design is to contemplate its prevalence on earth. Among the glorious things spoken of the city of God in the predictions of his word, one is, that it shall be exalted to great prominence, honor and glory. "It shall come to pass in the last days," saith God, "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say,—Come ye, and let us go up to the mountain of the Lord; and he will teach us of his ways, and we will walk in his paths." "Thus saith the Lord God,—behold I will lift up mine hand to the Gentiles, and set up my standard to the people. And they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers. They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be ashamed that wait for me." Other passages might be quoted to show the prominence to which the church of God shall hereafter be raised, and how all shall conspire to do it honor. Religion and its professors shall no longer be hidden in corners. The church and the world shall change places, the church becoming as great and honorable and influential as the world now is,—and the spirit of holiness prevailing over and shutting out the spirit of the world.

The church shall also be exalted to great authority and power. Kings and queens shall be among its friends. The prophet says also,—*"A little one shall become a thousand, and a small one a strong nation."* That which formerly hid itself before the great and the mighty, and bowed down in the dust before worldly magnificence, shall itself be exalted. Now the poor, the ignorant, the despised, form a large body of professed believers on earth, and, perhaps, the largest proportion of the church. But, in some future day, Christians will be the honorable of the earth, and the honorable of the earth will be Christians. Confidence will be placed in them. Authority will be entrusted to them. The throne of prayer will be in the path to honor; and they who walk most humbly with God, will be most esteemed.

The records of the missionaries among the heathen are perpetually assuring us that fields of evangelical labor are opening faster than they can be filled; that applications come to them from the heathen, asking for Christian teachers, which it is beyond their power to meet; and that the fields are, without any exaggeration, white to the harvest; yea, more, that the precious grain is scattered and wasted, because there is such inadequacy in the numbers of those who are sent forth to reap.

A negro chief in the heart of Africa held some time since a written promise from an American missionary, that a messenger of salvation should be sent to his people with the least possible delay,—the chief compelling the missionary, as he was travelling in his dominions, to leave such a promise behind him, as the only condition on which he could be permitted to proceed. Thousands of believers in Christ are found among nations once idolatrous. Christian disciples are scattered through every part of the earth. The word of God is translated into numerous languages. He who takes a map of the world and traces the progress of the gospel from nation to nation, will be surprised and delighted to see how many altars have been reared to Jehovah. The lamps kindled up, it is true, are, to use the comparison of the excellent Mr. Sutton, “like farthing rush-lights,” when compared with the deep surrounding darkness. But every light is a centre, perpetually increasing in power, and sending its cheering rays more and more widely into the gloom. Wait, faithfully and patiently, the unfolding of the divine purposes, and soon light will be joined to light, and the whole earth will be girdled with the effulgence.

Finally, the universal prevalence of religion seems consonant with our notions of the fitness of things. It seems to us just and fit, that God should be honored and adored in his own creation; that the faculties he has formed should be devoted to his praise; that the wealth he has lent should be yielded to his service; that his law should be obeyed by those whose natures make them capable of obeying it; and that the loud voice of conscience, enlightened by the revelation of the divine will, should be heard. We cannot conceive that God should have created a world, in which these ends were never to be brought about; or that he should sustain this material system only that a heartless and worldly spirit should have the more favorable opportunity to contemn and reject him. The world was not created for the sake of sin, but for the sake of God.

The predictions concerning the triumph of the church in the universal prevalence of religion will ultimately be fulfilled.

But when? We answer, the time is not revealed, and all attempts definitely to point it out have thus far proved futile. The scriptures have established the fact, and the scriptures and providence, concurrently, point out the indications of the approach of the consummation; but it is the part of an humble faith in the promises and in the veracity of God, fervently to wait and pray, and efficiently to labor, leaving it with our Great High Priest and our covenant-keeping God, when he shall please, to “finish his work and cut it short in righteousness.” We think we can perceive a tendency towards the result in the whole state of the world. But however long it may be put off, Jehovah has declared,—“I, the Lord, will hasten it in his time;” and beyond that appointed time, it will not be one moment delayed. If we see it not on earth, we shall from our mansions above.

What duties are incumbent on us, in respect to this anticipated state of things? Every state of things, in which moral beings are concerned, brings

a correspondent train of obligations to rest upon them. In the work of regenerating the world, so emphatically the Holy Spirit's triumph, and the Father's gift to his once suffering Son, we might at first say, Can we breathe upon the dry bones, and make them live? No; but still, our agency may be usefully employed. The prayers we send up to the throne may breathe a sweet incense which God will accept. The benefactions we bestow from that which is not our own, but which the Lord hath lent us, God will acknowledge, and make them useful in the conversion of the world. The feeble labors we put forth, the influence we exert, God may bless a thousand fold, making all we do for his cause the seed, which shall spring up and bear a luxuriant harvest. We were made to promote the glory of God in the salvation of souls. We were formed to honor him, in extending the influence of his grace. While, therefore, glorious things are spoken of the city of God, let us wait for the whispers of his will and do it. Let us ask him for work to be done, and perform it. Let our prayers and our alms mingle in sweet unison, and ascend together before God. Then shall our fervent spirits enjoy communion with the Father of spirits,—and the community of labor, and communion of spirit with God, will prepare us on earth to join the general assembly of the saved, when they shall be gathered together in glory from the four winds of heaven. \*

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### THE GREAT COMMISSION.

The command, "Go ye into all the world, and preach the gospel to every creature," is designed for every age. The promise annexed,—*"Lo I am with you always, even to the end of the world,"* is of perpetual applicability and authority, and determines the extent of the command. The phrase,—*"the end of the world,"* cannot point to the close of the ancient dispensation, but must refer to the period of the final consummation. Hence, as the eleven disciples could not survive till so late an era, the command, as well as the promise, must have reference to them and their successors. If, therefore, among all the nations there is an individual who has not been brought to believe and be baptized, the command is to some one to go, and teach him. And the injunction of Christ is as binding upon some of the servants of God in this age, as it was upon the disciples to whom the words were originally spoken.

And the fulfilment of the injunction is evidently pleasing to Jesus Christ. He has shown, in many ways, that his promise is not empty words. Christians who have engaged in the work have had the reward of his approving smile. Those who have gone forth to the heathen have in a wonderful manner shared his protection. Of the many hundreds who have gone from Christian to heathen countries, how few have been cut off by shipwreck on their passage; how few have fallen victims to the cruelty of heathen natives, though the office of the missionary is to pull down their system of idolatry, and to build on its ruins the kingdom of Christ! Many of them have enjoyed an unusual growth in piety, though deprived of Christian privileges; and we believe a larger proportion of them than could be found in the same number of persons taken in our churches at home, have kept their garments unsullied, and have died

in great peace, if not in triumph. The extent of the blessings which have been poured out on almost the whole Christian church, since the beginning of the era of modern missions, is another proof that the endeavor to fulfil this requisition meets the divine approval. "He that watereth others, shall be watered himself." Thousands of churches have found the experience of Andrew Fuller realized, who affirms that when his church languished, the most effective means for the revival of the members, and which was instantly blessed to that end, was their active engagement in the missionary enterprise. The spirit of missions is the spirit of benevolence, the spirit of the gospel; the absence of that spirit involves the presence of the opposite spirit,—the spirit of selfishness. Hence the spirit of missions and the spirit of the gospel are one. The spirit of the gospel and the religious spirit are one. And, therefore, the more deeply and fully the spirit of missions abides in any person's heart, with so much the more confidence we may look for the true spirit of piety, active and joyful, expanding and expansive, blessing and blest.

Indeed, in virtue of our Lord's commission, we see not but the preaching of the gospel to the heathen is to be urged for the same reasons, and is sustained by the same authority, as the ministerial office and work at home. If the one is according to the will of Christ, so is the other. If he has shown his approbation of the one, so we think he has shown his approbation of the other. And if it would be wrong,—a recreancy to duty,—an act of unfaithfulness to Christ and to the souls of our fellow-beings,—to relinquish the one, for the same reasons it would be recreancy to duty to relinquish the other. It is the same authority, the same power from on high, the same promise, by which the minister in heathen and in Christian countries is sanctioned, sustained and encouraged; and it is kindred reliance on the same Redeemer, which forms the anchor of their hopes alike. And for many years, when in his sovereign pleasure God has poured upon the earth the gracious rain of his Spirit, the refreshing influence has fallen, sometimes on heathen and sometimes on Christian countries, and sometimes simultaneously on both. Every thing indicates that the commission related not to the first apostles only, but also to their successors till the end of the world.

Moreover, the terms of the commission cannot be mistaken. It embraces the whole human race who are involved in the necessity which it implies. It makes no exception on account of color, or caste, or religion. It passes over none because they live in a climate less salubrious than our own. It excludes none because the laws of their country make the embracing of the religion of Christ a crime punishable by death. Wherever man is found, there does the force of the law of Christ extend,—*"Go ye into all the world, and preach the gospel to every creature."* However much has been effected, something more remains to be done by the men of this generation, before the command shall have been fully obeyed. Our Lord and Master has given us no dispensation by virtue of which we shall be at liberty to remit our efforts, until the whole earth shall be reduced to his sway.

The practical difficulties involved in the work are, in some instances, greater than in others; but in very few cases would an holy, humble faith and true Christian devotedness represent them as insuperable. Different methods may suit different circumstances and places. While we ought on the one hand to avoid undue diffusion in our efforts, on the other we ought not to seek an undue concentration. A medium, in this respect, seems to be indicated by the wisdom of Christ. As to the concentration, he sent his disciples "two and two to every

city and place whither he himself would come." And he detained the apostles for a considerable time in the city of Jerusalem, till they were "endued with power from on high." As to the diffusion,—the wisdom of the Head of the church has been manifested with equal clearness. He never left his servants to pursue their labors in any place till the whole population was regenerated, or even brought to believe in Christianity. On the contrary, he gave them success for a little while, till a seed was sown for his praise, and then suffered persecution to be let loose upon them, so that they were obliged to flee to other cities. "And they went every where preaching the word, the Lord working with them, and confirming the word with signs following."

Our experience in other things is not to be disregarded in this. In disseminating a system of opinions, or in awakening public interest on any subject, we do not commonly commence in a single point, and labor upon it till we have brought the whole population to think with us. But, sowing the seed, a little here and a little there, with consummate industry, we leave it to take root, and pass on. So in preaching the gospel to every creature, though a selfish spirit might say, convert first all our home population, and then seek to make disciples of men abroad, experience as elicited from other subjects would say, Diffuse gradually the good seed of the kingdom. Establish a Christian church and Christian privileges, with sufficient strength to ensure its permanency, and with teachers sufficiently illuminated to guard the disciples, through grace, from error and apostacy, in every land on earth. And, from the lights thus kindled, you may expect that rays will go forth, till ray shall meet ray, and beam roll up to meet its kindred beam, coming from remote empires, and the whole earth shall be "full of the knowledge of the glory of the Lord."

The injunction contained in our Lord's commission is the command of him to whom belongs all power in heaven and on earth. At the time of its utterance, he was fresh from the cross where he had made expiation for the sins of the world. And then, if ever, he might be expected to speak with a power to touch the hearts of his people, to waken their souls to feel and their hands to act. His words have the authority of the last words on earth of him "who spake as never man spake." And if we esteem the last words of a friend sacred and binding, how much more should we esteem so the last words of Jesus Christ!

And therefore the Christian church does not labor alone. In the missionary work, we have the undying interest of the Great Mediator. He seeks to promote the same end to which we are looking forward. He claims all the ancient promises, and holds on to the everlasting covenant. God has engaged to give him the heathen for his inheritance, the reward of his sufferings, "the travail of his soul;" and having fulfilled the humiliating and agonizing part of his work, he now claims his reward; glorified and ascended, he now expects its accomplishment.

Our patriotic fathers pledged their life, their fortune and their sacred honor in a cause for which they expended both blood and treasure. Christian men and women, all, without an exception, have pledged their life, their fortune, and their sacred honor to Jesus Christ. When he calls for the fulfilment of their promises, let them not withdraw their pledge. When he says to them "go," let them not seek to linger. \*



## OBLIGATIONS OF CHRISTIANS.

Let us contemplate our obligations. The apostle says, "I beseech you, therefore, by the mercies of God." This word in this place is full of meaning. For what are "the mercies of God," but that system of salvation which the apostle had spent the whole of the preceding part of his epistle in explaining and defending? After proving inexcusable guilt upon both Jews and Gentiles, so that "by the deeds of the law there shall no flesh be justified;" to a world of such sinners he had announced a salvation, provided by the propitiatory death of Christ, so easy that by simple faith in Jesus it could be secured, so free as to be accessible to all over whom the curse of the fall had extended, and so sure that no power in earth or hell could separate from it those who should once embrace it. Such are the mercies to which he refers, and upon which he founds an obligation to comply with the requirement.

It is an obligation of gratitude. And what species of obligation is more sacred, more binding? In the reciprocal dealings of man with man, it is indeed greatly neglected. Conscience is too weak often to enforce it; and human law is too limited to reach it. And it is almost regarded as a sort of obligation which we are at liberty to meet or to neglect at our pleasure. The obligation which our modes of thinking and of speech most distinctly recognize, is that of an explicit stipulation or promise. This the law can reach and enforce; and we come almost to understand, when obligation is spoken of, that it is of course something to which we have obligated or bound ourselves by an overt promise. But this is owing solely to our spiritual perverseness. There is a law by which the obligations of gratitude are just as tangible, and as easily enforced, as are obligations of promise by human enactments. That law will call us to account for every neglect of its requirements at the bar of our final judge. Then will it appear that no promise of ours could add to the obligations to serve God which lie upon us. The idea that it could, implies that we have a right to withhold such a promise. But have we that right? Have we any such independence of God as entitles us to say what we will, and what we will not, do for him? We have nothing which is not his gift, and which he has not a right to demand. We hold nothing in fee simple. We are not our own. Our obligations of gratitude to God go farther back than any promise we could make. So far from any thing being added to them by an express promise on our part, they render the very making of such a promise obligatory. To withhold assent would be sinful. No obligation is so really binding as that of gratitude; and no gratitude certainly is so great as that due for the unspeakable mercies of our God.

What are those mercies, brethren, as they have been bestowed upon yourselves? As, from the first of your existence to the hour of death, every moment is filled with the experience of them; so, would you recount them, your whole life must needs be taken up with the enumeration; yea, the ceaseless songs of eternity would scarce suffice to finish the rehearsal. Would you calculate their magnitude, the task would not be easier. Even the temporal mercies of health and the comforts of life, in this land of liberty, intelligence, peace and prosperity, are of no slight value. But the mercy, which should be mentioned before all others, and from which every other flows,—the gift of God's only begotten Son,—how shall that be estimated? What do you not owe to him? By his grace you are what you are. Let all the strongest susceptibilities of your heart be awakened to contemplate the exceeding riches of that grace. But for it, sunk as you are by nature in the depths of depravity, the fate of the angels who kept not their first estate, had been yours, and you had been reserved in everlasting chains under darkness, unto the judgment of the great day. He redeemed your life from destruction. Had the lines fallen to you in pagan lands, you would now have been bowing down to idols, with no other end awaiting you, than that of all the nations that forget God. But he hath made you to differ; you listen to the sound of salvation in the sanctuary, and enjoy all the blessed influences the bible sheds upon society around you. Had you still gone on in your own way, it would have been the way of transgressors; the broad road that is conducting so many around you to destruction,

would have been your path. But his Spirit, you trust, has arrested you, and the hopes of heaven are yours.

And have you, beloved brethren, experienced such mercies at the hand of God? Surely unspeakable gratitude must swell your hearts. And anxious to do something in return for him, who has done so much for you, you will ask, with Paul, "What shall I do, Lord?" To do his will, must be the dictate of the gratitude you owe him. Nor can it be felt that the obligation to this is other than the strongest possible. Did it need any ratifying or confirmation on your part, it has already been given. For you have by your own act, solemnly covenanted to be the Lord's. You cannot escape from your obligation to do the will of your Savior. And that will is, we have seen, that the spiritual welfare of our race be promoted, that the world be converted. Every page of the bible, every action of the Savior, declares this to be the great wish of his heart.

The obligation is strengthened by the fact, that Christians are the only agents the Savior has appointed on earth to execute this his great desire. What is the simple provision he has made for the world's conversion? By his propitiatory death he has laid a foundation for the pardon of all who repent and believe in him. To produce among men this repentance and faith, (the indispensable conditions of pardon,) he has provided appropriate means, has appointed agents to use those means, and has promised an influence from above to give them efficacy.

The means he has provided are his word, to be applied to the mind by reading, preaching, or the various other modes of instruction. The influence he has promised to give them efficacy, is that of his Holy Spirit. But who are the agents? Some agents are needed. Without them, the means will never be applied, and, of course, can never be made efficacious; except the gospel be preached by miracle, as it never was even in the age of miracles. He is no longer himself personally on earth, a preacher of righteousness. Angels he never employs to preach the gospel. The agents he has appointed are men. And among them, the only ones he can depend upon are Christians. Yes, Christian brethren, to us has he confided this great agency, making our coöperation necessary to the accomplishment of his purposes respecting our world; so that if we prove unfaithful, his purpose fails. How awfully responsible is our situation! On the one hand, neglectful of all our obligations to him, shall we disappoint the most earnest wish of his heart? And on the other, regardless of a perishing world, shall we make ourselves accessory to the destruction perhaps of millions whose salvation he has made dependent upon our agency?

The obligation is still further increased, by his positive command. His final charge to his church, his last will and testament, was the command, "Go into all the world and preach the gospel to every creature." This command, from the moment it was uttered till the present hour, has been binding upon the church. Oh the guilt of so long neglecting it! The command to repent, you say, rests in full force upon the sinner every moment of his life; for not obeying it he has no excuse; and if in the neglect of it he finally perish, the blame will be all his own. Precisely so is it with this command of our Savior, in its obligation upon the church. We sometimes almost charge God with blame for leaving the heathen world so long in darkness. As well may we charge God with blame for the continued impenitence of a sinner, when he is commanded to repent and be saved, and voluntarily refuses. For toward the conversion of the world, God has done his part. He has provided the means, and commanded his agents to use them; and it has always been his wish, that the command should be obeyed. Had it been, the work would long since have been done. But the church has disobeyed, and the world remains in darkness. To the sinner's own disobedience, his continued impenitence is to be charged; to the church's disobedience is it owing that the world is still unconverted. The blame is thrown entirely upon the church. Upon her is to be charged the guilt of suffering error, and sin, and idolatry to pervade the earth, through so many generations. And at her door will the guilt still lie, until through her awakened energies our entire race be reclaimed.—*Rev. Eli Smith.*

## INFLUENCE EXERTED IN BEHALF OF MISSIONS.

It is a thought of awakening interest, that though we have but a very short time to live, yet this life is stamped with an influence for good or for evil of which we can form no adequate conception. Most of us have, in our early years, thrown the little pebble into the brook and watched the small wave which arose in every direction around it, and which spread itself out farther and wider, until every nook and corner of this brook was pervaded by it. Such is the influence which we are exerting. It is destined to affect every nook and corner of the universe, down to the remotest ages of eternity. Every act of ours is making an impression which will add to the hallelujahs of heaven, or swell the wailings of the lost.

The influence to which I have now alluded is of two kinds, namely, that which is exerted by Christians in their collective capacity, and that which is exerted by them as individuals. Upon each of these I will for a moment dwell. I was not long since in attendance at a missionary meeting in one of our eastern States. During this meeting, the fact came to light that the congregation who worshipped in the building in which we were assembled, had never done any thing in the work of foreign missions. Thus, while hallelujah after hallelujah has been ascending from the islands of the sea and from other places, through the instrumentality of those of our churches which have taken a distinguished part in this great work, not one hallelujah, not one song of praise, has ever ascended to heaven through the instrumentality of that church. It has never been the means of tuning a single lyre in heaven, that an anthem of joy might be sung over some poor heathen who had been rescued from the death which dieth not. Alas, how little does that church realize what will be its feelings when it meets the Savior—when it meets the lost at the bar of God.

The influence exerted by Christian parents, either for good or for evil, is immense. Let us look at those parents who dedicate their children to God for the great purpose of their promoting the salvation of a ruined world, and who teach them as well by example as by precept, that this is to be the grand business of their lives. An example of such a dedication occurred some time since in one of our eastern States. At the time of its occurrence a missionary sermon was preached. Hearts thrilled and burned with love for the perishing heathen. Money poured in. One man and one woman who were present were poor, but the spirit of Christ was not lacking in them. So they took their young son in their arms and solemnly expressed their wish to dedicate him to God, to be employed, if such should be his will, in the missionary work. This child, when he reached the age of manhood, became a missionary to the heathen.

Now let us contrast the influence which has been exerted by these parents, and which will continue to be exerted by them for ever, with the influence exerted by those parents who make no dedication of their children to God for the purpose just alluded to, and who do not train them up for this great business. Through the instrumentality of the former, many souls may be brought to heaven. Through the neglect of the latter, to say the least, many souls may be left to perish for ever.

Again. Let us look at the influence exerted by our rich men either for good or for evil. The man of wealth who has drunk largely of the spirit of the gospel, and who makes it his great object to earn money for Christ, pours it into the treasuries of our Tract, and Bible, and Missionary Societies by hundreds and by thousands of dollars. And again and again the news reaches him of the conversion of this and of that individual through the means of a tract or a bible, or of the conversion of hundreds of individuals in a heathen land during some revival of religion which has just taken place. And his heart rejoices. His piety becomes elevated, and he catches the spirit of the upper sanctuary while he unites with the angelic host in their song of praise that sinners have been added to the kingdom of grace. This is the man who *lives for Christ*, and who acts upon the principle that it is the duty of every Christian to do all in his power to save souls.

Contrasted with this friend of the Redeemer, how differently does that pro-

essor,—professor of equal wealth,—appear, who, instead of contributing largely to the Lord's treasury, hoards up his property to the injury of his piety, if piety he has, and it may be for the damnation of the souls of his heirs. And how does he, like the upas tree, dry up and wither every thing within his reach. Alas, how sad is his example upon the community around him! How many will graduate their scale of contributions by what he gives. How many will excuse themselves from giving largely, because of his penuriousness. Why God permits any of his children, if children they are, thus to rob him of his due, thus to hoard up property which is not theirs, but which is only lent to them, and lent to them also with the express charge that they shall deal it out to their fellow-men who are perishing for want, and who, humanly speaking, under such a course of conduct must be lost, is a mystery which we must leave to be unravelled at the final day. To such short-sighted mortals as we are, it does appear that it would be better if the property in their hands should be taken from them, and given to those who would joyfully use it for the advancement of Christ's kingdom. And it would be no matter of surprise if this should be done. In such a day as this, when money is so much needed for the conversion of the world, it would not be surprising if God should, either open their hearts to do differently,—to act justly in this matter, or to take it from them by some judgment, or give it to those who long for an increase of their worldly goods only for the purpose, that they may have the means more extensively of honoring their Divine Master.

Again, let us look at the influence which is exerted by our pious young men, either for good or for evil. The young man who enters the ministry, may, with the blessing of God, become a Brainerd or a Carey and carry many souls with him to heaven. The young man of equal qualifications for this sacred office, who refuses to enter the ministry, goes to his farm or to his merchandise or other secular pursuits, and it may be that not a soul will hereafter rise up and call him blessed. That influence which he might have exerted for Christ, is, in fact, brought to bear against Christ, inasmuch as the evil which has taken place through his neglect might, through grace, have been prevented, had he pursued a different course of conduct. O that our pious young men would lay these things to heart, as they certainly will lay them to heart when they meet the lost at the judgment-seat of the last day.

Let us look also at the influence which is exerted by ministers of the gospel, either for good or for evil. Let us go to those congregations whose pastors have not only the old but the young marshalled into missionary societies, and who also have their monthly concerts of prayer,—concerts of prayer both for the old and for the young,—pastors, who, both by precept and example, teach their flocks that the grand business of their lives is to labor and pray for the salvation of souls,—pastors who are instant, in season and out of season, in their endeavors to bring forward all the well-qualified young men of their charge for the gospel ministry; and how does religion flourish within their bounds, and what a mighty moral influence is by them brought to bear upon a lost world. O what a contrast will appear in the last day between such men, and those who have passed through the whole course of their ministry without their having done any thing to send the gospel to the heathen,—without their having brought forward a single laborer for the harvest; and how great is the difference in numbers which these two classes of men will be instrumental in saving from eternal death.

Now, when the call for help is borne upon every breeze which is wafted over the ocean, how fearful is the situation of that minister who is regardless of this call, and who uses no effort to induce his people to regard it. I would not have my soul placed in the situation of his soul, for an hour, for a thousand worlds. But on this subject I must not dwell. I will merely remark, that what the church *immediately* needs are hosts of young men who shall covet earnestly the privilege of going forth to make known the name of Christ to the heathen,—young men who shall feel something of the agony of Gethsemane until their feet are placed upon their shores,—young men who shall be heard to exclaim, Woe to us if we preach not the unspeakable riches of Christ among the Gentiles. She needs men and women of whom it will be said, that they are praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance; and she needs men of wealth too, who will be as active in making money for Christ as they are now active

in making it for themselves and for their heirs; and who, instead of laying it up in banks, will throw it into the treasury of the Lord. Would that Christians of wealth, who are acting on the principle now alluded to, might go to their Savior, and with their dying-bed, and with the judgment-seat, fully in their view, ask him if such conduct is right. And would that all of us who are engaged in the work of bringing back this revolted world to Christ, might so act, that in the day of final reckoning none from heathen lands shall be able to say to us, we are lost because you labored not,—because you prayed not,—because you contributed not, as you should have done, for our salvation.—*Dr. Scudder.*

## American Baptist Missionary Union.

### MAULMAIN MISSIONARY SOCIETY.

#### *Extracts from the Eleventh Annual Report.*

By the last overland mail we have received a copy of the Eleventh Annual Report of the Maulmain Missionary Society. The Society is composed, in part, of the missionaries stationed at Maulmain; and as the report gives an interesting detail of operations under their direction, in the departments of assistants and schools, we transfer it to our pages nearly entire. It was presented to the Society in November last, and, owing to a change in the time of presentation, covers a period of sixteen months. Having alluded to the depressed state of the funds, at the date of the preceding report, and the fears to which it gave rise for the then ensuing year, the report proceeds as follows.—

Though it will appear that, in accordance with the suggestions of that report, a part of our work was, for a time, necessarily abandoned for want of funds, yet have we been enabled to resume a considerable portion of it; and in view of the whole case, we are assembled under circumstances calculated, not less than those of any previous occasion, to call forth our devout gratitude to our Heavenly Father, for his sustaining and abounding grace hitherto manifested, and to encourage our hearts while we shall engage in future labors to build up that kingdom among us, which, we are divinely assured, shall become great, and fill the whole earth.

In the period embraced in this report, the Society has supported four Sgau Karen assistants ten months, and one, sixteen months; two Pwo Karen assistants; one Taling and one Burman assistant, each ten months. One reader of Taling scriptures and tracts has recently been employed, and the following schools aided, viz.:—Karen Theological Seminary, Karen Normal School, Sgau Karen Boarding School, Burmese Boarding School, one Tamul, and four Burmese Day Schools.

#### Burmese Assistants.

Ko Tau-ma-gnay, the Peguan assistant supported by the Society, has spent most of his time in Amherst and vicinity, but has also labored about a month and a half at Mopoon. The Burman assistant, Moung Loon, has for the most part labored in that part of the town known as Dinewoonquin, but has also made several excursions among the country villages. By means of an additional 100 rupees, furnished by the Society, Ko Zoothe, a Peguan Christian, has been employed to go about the town as a reader of the Peguan scriptures and tracts. According to the native idea, he is the best reader of Peguan we have among the converts, and his labors promise much good. These three men are furnished with books and tracts to give to all who wish them, and are engaged in going from house to house, to funerals and places of resort, and conversing with the people, and reasoning with them to convince them of the truth of Christianity.

#### Sgau Karen Assistants.

Maukoo has been employed during the past year at a village on the Attaran, and in itinerating up and down

the river in the vicinity. He has been faithful in his labor among the disciples, and in endeavoring to lead sinners to the Lamb of God. In this vicinity, the state of things has been encouraging during the year. Twelve or upwards have been received by baptism, and others are inquiring.

Myah-Kai is one of our younger assistants. He is exceedingly anxious to pursue his studies; but the state of his health forbids. He promises to be very useful in the kind of work in which he is now engaged. He is employed in preaching mostly about and south of Amherst. He seems well adapted to tell all he knows in a kind manner, while his ability to withstand opposition, and even the most unkind treatment, fits him to labor among those who have little knowledge of and no respect for the Christian religion. An effort was made to drive him and his associate from his field of labor, and they were annoyed in every way within the power of the enemies of the Cross. He has, however, not labored in vain. Some, in the midst of all this opposition, have felt interested in the preaching, and may be considered inquirers.

Hai-per-pah continues at his old station, Mawko. The number of disciples there is not large; but he is surrounded by a large number of those who have long heard, but who still reject the gospel. Speaking of these people a few days since, he said, "The Karens have very crooked ears. I have long preached to them; but they do not listen; some of them attend worship, but they go away and sin as usual. Sometimes," he added with deep feeling, "I am exceedingly sad; I fear that when God shall judge men, he will put upon me the sins of these men." He has not, however, been without encouragement; his labors have not been fruitless. Two have been received to the church by baptism, and others are now interesting inquirers; two or three others have asked for baptism.

Kyah-pah is employed in Burmah Proper, a few days' distance from Rangoon. He has the oversight of the churches in his vicinity, and itinerates, preaching and endeavoring to strengthen the disciples amid their many trials. He says, some few (naming two or three) have apostatized. They could not endure the persecutions to which their religion subjected them. "The multitude of the church, however," he adds, "abide firm; and large numbers,

notwithstanding their trials, are disposed to become the disciples of Christ." Many have been baptized during the past year.

Au-paw is engaged in the same kind of labor as Kyah-pah, and it is intended that they shall work together so far as to secure the benefit of mutual consultation and union of effort. The Karens, who come over, all bear testimony that they are faithful and successful in their labors for the good of the church. They have been indefatigable in their efforts to have all the disciples learn to read, and the large portion of those who now come to our school from Burmah Proper are able to do so. They design to teach reading, writing, some arithmetic and geography, to all the younger members of the churches, and to send none to *our schools* until this preparatory course shall first have been secured. This will be attended with great difficulty, as they cannot have schools; are compelled to teach, mostly, by night, and all effort has to be made from house to house. They dare not assemble openly for any such purpose.

During the past year an attempt has been made, by those in authority there, to place Au-paw over all the Karen chiefs in Government service. He well knew that he could hold no such office consistently with his duties as a preacher of the gospel; but he knew also that to decline the office would subject him to great difficulties. He, therefore, immediately left the place, as his only resort, and many of the disciples accompanied him. It is hoped that even this may prove for the furtherance of the gospel. We have heard of many being baptized in that vicinity during the year. The number baptized, as well as other statistics, are not given, owing to the yet indefinite and often very loose manner of making their returns. It is hoped that a system of making their returns may ere long be adopted, by which correct and full statistics may be secured. The whole field in Burmah Proper is one of the deepest interest, and is full of encouragement.

#### Pwo Karen Assistants.

Kaimak has been located during the past year at Krung-pung. The church, though small in number, is in a good state. Kaimak preaches as opportunity presents, not only to those at Krung-pung, but to others in the vicinity, and his influence is good. There have

been no additions to the church during the year, though good impressions have evidently been made. Some whom no consideration could previously induce to enter the chapel, have been seen there attentively listening to the preached gospel. It was pleasing to hear, at this village, a Karen Christian giving his testimony that the *Sabbath* was made for man, and arguing that the day should be hallowed, if only as a matter of policy. The men of the world, he said, laughed at him, because he would not work on the Sabbath, and they warned him that, at the close of the harvest, he would be behind his neighbors and suffer loss. "With all my buffaloes," he said, "I and my children have always rested on that day, and God has greatly blessed me. Long before others had finished, my work was done; and I and my children had leisure to help those who had laughed at us." It is a great wonder to these ungodly men how men and buffaloes can do more work in six days to the week, than they could do in the week of seven days, but he said very emphatically, "*I know it is so, for I have tried it.*"

Chong-te-yeih has made Kayen the centre of his field of labor during the year past. Much of the dry season he was itinerating, preaching the gospel. He seems quite engaged in his work, and anxious for the conversion of his fellow-men. His travels were often interrupted, and at length stopped, (as was the case with many of the assistants,) by the prevalence of the small-pox. The church at Kayen, fifteen in number, is in a good state. Besides the usual duties of the preacher, Chong-te-yeih has taken a very deep interest in the education of the children of the village, where during the rains he has had about twenty children under instruction. Both the Pwo and Sgau dialects have been taught, and so far as we can learn, the children have made good progress in their studies.

#### Dong-yan.

The missionary who had charge of this church and station last dry season, writes:—

Early in 1837, I spent a Sabbath in Dong-yan. The place of worship then was a room, in the bamboo dwelling, built by the mission, of Miss Macomber; the church, a few individuals, who had been baptized two or three months before; and the congregation, a disorderly people, going in and out

throughout the service; while the neighboring houses were filled with opposers to Christianity, who turned a deaf ear to our exhortations when we visited them.

After the lapse of eleven years, I again stood beneath the shadows of the same gigantic bamboos, surrounded by the same nodding precipices and grotesque masses of mural limestone. The natural scenery, which, by the way, can hardly be surpassed in beauty, remained unchanged; but the bamboo building erected at the expense of the mission was gone, and a neat wooden chapel, fitted up with as comfortable seats as are found in our lecture rooms at home, occupied its place, two thirds of the whole cost of which had been borne at the expense of the natives themselves. Near by stood a neat little bamboo house that had been built as a parsonage for the use of the missionary when he came up; and this, too, had been erected at the expense of the church. A good bell, a present from their brethren of the Burmese church in Maulmain, called the assembly together, and then the neighboring houses that had been left filled with idolaters, sent forth nearly *seventy* worshippers of the only living and true God. In the interval, also, *sixteen* members of this church had been set off to form the foundation of two other churches.

Add to this, there are few Karen churches that appear so competent to manage their own affairs, like a church in Christian lands, as this. They have a church fund, to which the members are in the habit of contributing monthly, and from which they keep their chapel and parsonage in repair, and meet any other contingency of a pecuniary character connected with the church. There seemed to be nothing required to make the church as complete in its external operations as a church in America, except a Missionary Society; so it was determined to form one. It was thought that, if the church could be induced to support a native preacher themselves, and pay him themselves, there would be several advantages gained above the usual course of paying their subscriptions into the Missionary Society in Maulmain. It was thought that they would feel a deeper interest in the preacher they thus supported, and pray for him more fervently; that they would see to it that he was faithful and devoted to his work; and that inasmuch as his

salary came from their own hard earnings, they would not permanently pay him more than was equitable.

On these principles a Society was formed, and with the subscription of their pastor, it was found that the subscribers pledged themselves to pay, within a small fraction, *fourteen* rupees per month. The next object was to obtain a competent preacher, who would be willing to go forth as an evangelist, preaching the gospel to his countrymen throughout the length and breadth of the land. There is no Pwo church in the provinces that contains within itself so much talent and ability for the work. The Society was unanimous in offering Bahme, who was supported by the Maulmain Missionary Society for several years, *ten* rupees per month if he would become their missionary; but this he refused, being unwilling to leave Dong-yan; and the Society adjourned without making a choice. During the interval, some of the wealthiest members of the church offered to make up his wages to *twelve* rupees per month if he would go, but this also he refused; so we had to give up all hope of ever securing his services. This we regretted, for there are few Karens who have had better opportunities for education, or who possess better talents, or who wield a more powerful influence over the people.

At the adjourned meeting of the Society the question was put to the assembly,—“Who will go for us?—who will consecrate himself for life to the work of preaching Christ to the multitudes who are spread out around us?” No one responded to the call. It was explained that we asked for an offering of the heart; that however small the amount of acquired knowledge, a soul devoted to the work would be accepted, and the knowledge subsequently imparted in school in the city. After a long pause, a man of about thirty years of age arose, and after a very modest introduction, in which he said he knew very little, had less ability, and still less of moral power, he said that he desired to spend his life in preaching that gospel which he had once delighted in abusing. No one doubted his being a suitable man, for there is something remarkable in the history of *Prutau* (for that is his name). Several years ago he lived happily, happily as heathens can live, with a wife and one child in Dong-yan. The gospel was brought to his dwelling,

and while it awoke in his heart the bitterest feeling of enmity against Christianity and Christians, it came to the bosom of his wife, as “the power of God and the wisdom of God.” She professed her faith in Christ, and notwithstanding the opposition of her husband, was ultimately baptized. He continued his persecution most unrelentingly, which finally drove her and her child away from their house and home. He ultimately abandoned her and wandered about the country a confirmed drunkard, until he enlisted in the Taling corps in Maulmain, and in course of time was sent down with a detachment to Mergui. Here he was found by the Rev. Mr. Brayton, and, strange to human view, the gospel, which had been the subject of his hatred and detestation in Maulmain, soon became the object of his love and delight in Mergui! He was hopefully converted, and baptized there by Mr. Brayton, and was subsequently under his instruction in school. On the return of the detachment to which he belonged to Maulmain, the missionaries obtained his release from the corps, and he then commenced study with Mr. Bullard, and subsequently attended Mrs. Bullard’s school. His poor persecuted wife had died before his conversion, and he was now married again, and had been spending the few months since he left school in fishing and trading. True however to his pledge, when required, he dropped his business just where it was, threw his basket over his shoulder, and followed the missionary with his wife down to the boat, who took them up to the mouth of the Houngrau, where they were set on shore on their way to the mountain, in the distance. After an excursion of two months, he returned and reported many interesting incidents. Of a large village near the Shyan boundary he said, “I know not whether the Holy Spirit was poured out or not, but the people came together and listened in great numbers, and expressed their strong approbation of what they heard.” He has been under the Rev. Mr. Binney’s instruction during the rains, who regards him as a person of good promise for the ministry. Hence we hope that the first missionary of the first independent Karen Missionary Society will prove worthy of his appointment.

The church, when visited, contained sixty-six members, and two persons were examined and received by the



church for baptism, but were not baptized. The church embraces some of the most respectable inhabitants in the settlement, and is one of the most civilized and prosperous of any region inhabited by Karens throughout the provinces. Had a missionary, when the provinces were first occupied, travelled through the whole length and breadth of the land, to determine on the most eligible places to occupy for out-stations, he would most unquestionably have said, "The first to be occupied is Dong-yan." And were an agent from the churches to be sent out to visit all the out-stations that twenty missionaries have been founding, for the last twenty years, from the Salwen to the Tenasserim, he would as unquestionably say, "The last to be abandoned is Dong-yan!"

(To be continued.)

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MAULMAIN.—Letter of Mr. Stevens.

Preaching excursions—Baptism of Karens at Amherst.

In a letter dated in December last, Mr. Stevens alludes to a change in his employments, occasioned by the return of Mr. Haswell to this country.

The return of br. Haswell to America, necessarily devolves on me a portion of the work which he had to perform. I have consented to take on me the charge of the Amherst church and station, the charge of the preaching assistants also of Maulmain, and a portion of the preaching at the Burmese chapel. In consequence of this arrangement, it will be necessary for me to travel and preach more, and teach and write less, than I have been accustomed to do of late. But it being evidently the indication of Providence, I rejoice to follow in the path marked out for me. I have accordingly made one excursion to Zachtayin, a large village on the Gying about three hours' distance by boat, where I spent three days in company with several assistants. I have also been down to Amherst since my return from Zachtayin, where I spent an equal length of time, and whence I returned on the 18th. I was encouraged by what I saw at A. Most of the people indeed are still determined on adhering to Boodhism; but some of these are not so zealous in their religion as they formerly were, while there are some persons who give the

assistants much encouragement to hope that they will yet be brought to confess Christ. The day school there is also prospering, and is exerting a salutary influence, both in behalf of religion and of education. The scriptures form a portion of every day's study; the children assemble also on the Sabbath in Sabbath school, and to attend the morning service. The Karens in the vicinity are yielding to the preached gospel, thirteen having already been baptized, who are united to the Amherst church. There is an evident spirit of inquiry, also, in the villages south of Amherst, to which region two of the baptized Karens above mentioned belong.\*

I am intending to spend as much of the present dry season in preaching excursions in neighboring villages, as my labors in town will allow.

The Tree of Life.

Mr. Stevens has recently taken through the press an original tract in Burmese, entitled *The Tree of Life*, of which he gives the following notices.

My design in writing it, was to present in a concise form the *two* great benefits conferred by Christianity, viz. —*forgiveness* of sin and a *new nature*.

As the Burmans have the idea that there is no such thing as forgiveness of sin, it seemed desirable to show that that great blessing is attainable in Christ, who proved himself, while on earth, to be the Lord from heaven, having complete authority over man, Himself the Lawgiver, and, therefore, able to forgive the offences committed against that law. The idea, that if there be sin, there can be no escape from the punishment which is due to it, having its origin wholly in defective ideas of the authority of moral law itself, occasion is taken to explain, in as few words as practicable, the nature of the law and of its sanctions.

In the second part, it is attempted to show, how Christ has provided for the keeping of the law, after forgiveness has been vouchsafed to the penitent believer, by the gift of the Holy Spirit for the renewal of the heart, which renewal becomes manifest in obedience to the law of God, the essence of which is *love*.

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\* I baptized while at Amherst a young man of br. Howard's school, a son of one of the assistants at Amherst.

The whole subject is presented under the image of fruits of the Tree of Life. The first Tree of Life was lost by sin in Eden; Christ has come to plant another, and now offers to all men these two precious fruits of it.

In presenting these truths, the subject of baptism having not once been mentioned, I know no reason why this tract might not come in for a share of the patronage of the American Tract Society. All the statements contained in it, I believe, are such as evangelical denominations unite in maintaining.

### Journal of Mr. Stevens.

The following is a journal of the excursion to Zahtabyin, mentioned in the preceding letter.

#### Excursion to Zahtabyin.

Dec. 4, 1848. Left town at 7½ A. M., in company with three assistants and two boatmen for Zahtabyin, a Taling village on the Gying. Last year, when br. Haswell visited this place, he found some interesting cases of inquiry. We have also recently heard of some individuals, about ten in number, who have forsaken Boodhism, at least in part, and are accustomed to meet occasionally to read our books. We go to ascertain the truth of this report, and to water the seed which has from time to time been sown by different hands. May the Lord graciously go with us, and attend his word with power.

The assistants who accompany me are supported by funds raised in Maulmain. Ko Tau-m'ngay, a Taling, is supported by the Maulmain Missionary Society,\* and has for more than ten years been employed as a preacher. Ko Zuthee is also a Taling, sent out by the same Society in part, as a colporteur, and partly supported by the Burmese Missionary Society, which has been in existence, in connection with the native church, the last three years. Mounk Ket is of Portuguese descent, dresses like a Burman and preaches only in Burmese. He was formerly a Roman Catholic, and has been employed for a number of years in preaching. He is not a man of great ability, but has a very correct knowledge of the Christian system, and plainly evinces in his understanding of the scriptures the result of br.

Comstock's persevering instructions while he was under his charge. Our native Society support him entirely.

Arrived at the village about 11 A. M. Immediately on landing, I entered a house on the bank of the creek, occupied by a blacksmith, whom we found twisting a rope of the inner bark of a tree. He asked me my business, and on learning that I had come to preach, at once laid aside his rope to listen. He appeared desirous to know the truth respecting God and his law, and we immediately commenced a discussion which lasted half an hour, in which he professed his belief in *one God*, the Creator of all things; but he held, at the same time, that "the betagat is His word, and that Gaudama is not God, but only a religious teacher, who preached what he *heard* was the law of God at the mouth of other teachers." I endeavored to convince him that I had brought him the true word of God, and that Gaudama did not profess to preach the law of God the Creator, but declared *himself* the true God. All, however, was to no purpose. He persisted that he was in the right and I in the wrong. As he was a Taling, I turned him over to Ko Zuthee, hoping that he might be able to say something in his own language which might be more effectual. Calling Mounk Ket, I proceeded through the village and found that the men had mostly gone into the fields to reap paddy, leaving the women and children; but they being mostly ignorant of Burmese, we had comparatively a slender opportunity of preaching. In three houses, however, we found those who could converse freely, to whom we recommended Christ, and distributed tracts. But we have found none as yet, who seem to relish the word of salvation. To one man we addressed ourselves and endeavored to urge the claims of the gospel; but he insisted that he would not forsake the religion of his ancestors, come what might, life or death, heaven or hell. Towards evening fell in with two Burmans, foresters, who were alike indifferent to the heavenly messages, and would not accept a tract. On the whole, we have met with nothing to-day that is specially encouraging; the people being well satisfied with their old religion, and looking upon us as intruders upon their peace.

5. Wednesday. Preached a short time to several persons, who gathered round the fire where breakfast was

\* See preceding Report, p. 140.

The first Ionian steamer after my return, brought from Zante Mr. P., Mr. K., and a priest by the name of Q. Mr. K. took the opportunity to declare himself fully persuaded of the truth of our sentiments, and to make a direct request to be baptized. I could not baptize him, for want of satisfactory evidence of a change of heart. I had opportunity, however, to inform him more fully than ever before in regard to our mode of receiving members, and the discipline of our churches. He attended our frequent meetings for prayer and the study of the scriptures, and repeatedly engaged in vocal prayer in presence of others. He returned to Zante about two weeks ago. The priest has also been very often to see me. At his first visit he introduced himself as one convinced already of the errors of his own church, and persuaded of the truth of Protestant principles, wishing to be instructed, and desirous to connect himself formally with Protestants. He still continues to come to me almost daily. I have never had very great hopes of him, and have lately discovered that he is sceptical on some important points. Two other young men have also come in company with K. and Q. One of these returned to Zante with K. The other is still here, and is living for the present with the priest. Together with these, there came several times to the meetings a monk from Mount Athos, who likewise professed a wish to declare himself a Protestant,—"to become an Englishman," to use his own phrase. His manner and plans were such that I could place no confidence in him, and I felt obliged to tell him so. He, too, went to Zante a week before K., and took up his residence in K.'s house. The last I heard of him was, that he had caused a great excitement by going to the church of St. Dionysius, the patron saint of the island, and attempting to lift his foot, in order to ascertain whether his leg was made of flesh or of wood.

All these things cannot but attract public attention, both here and in Zante. Indeed, this result has already been realized. The priest Q. has had a letter from his relatives in Z., telling him what reports are circulated there about his connection with the foreign Protestant teacher, and begging him to come back before the evil gets worse. Another letter from Z. to a priest here speaks of the monk as sent to Zante

by the *English* propaganda, to diffuse its perverse and pestiferous principles there; and Q. and X. (the young men mentioned above), tell me that they often hear insulting and threatening language as they walk the streets. You will join me in the prayer, that God will bring good out of all these things, and that he will give his unworthy servant wisdom to direct him in all his measures at this important crisis. It is a great pleasure to meet day by day with those who are willing to join in vocal prayer, and desirous to be instructed in the Holy Scriptures. It makes me hope that the day we have so long looked for, hoped for, and prayed for, though far less earnestly and believingly than we ought, is at hand. Would that this might be the dawn of a day of evangelical light in these islands. Mr. P. rejoices greatly in these recent occurrences, and seems ready to coöperate to the extent of his ability.

The mission school was suspended for about ten days, but is now going on under Mrs. Dickson's sole charge. Her health is not firm; but with extreme care, the best assistance that can be obtained, and occasional relaxation, we hope she may be able to continue the school some time longer.

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#### *Extracts from Mr. Arnold's Journal.*

Formalities in the Greek church—Posture in prayer.

Sept. 17, 1848. Preached in Greek this morning from Job 33:27. About a dozen present. Mr. X. (the young man mentioned in my last letter as having been deprived of his employment as a writer, in consequence of his refusal to repudiate Protestant sentiments,) was present at the service, and kneeled in prayer. The Greek church does not *allow* this posture on the Sabbath, with the exception of Whit-Sunday. (Indeed it is forbidden *altogether* on the Sabbath, by the 20th canon of the First Council, and the 90th of the Sixth. But it has come to be allowed in practice on Whit-Sunday, instead of the evening before, when it ought *canonically* to take place.) This unusual attitude of the young man gave rise to much animadversion, after the service was over. It was stigmatized as Pharisaical, &c. Mr. X. did it quite of his own accord. I had never mentioned the subject to him; but we had all been in the habit of kneeling in our

more private prayer meetings. I endeavored to quiet his accusers, by telling them it was better to leave each one to his own choice in this respect, and to think more of the *essence* than of the *posture* of prayer.

18. The priest Q. came this morning with X.; and after prayer and reading the scriptures, as they were about to go, Q. sent X. away before him, and stayed behind himself to ask a *small favor* of me. It was that I would lend him \$10 till the arrival of to-morrow's steamer, as he was expecting a remittance by it, or at farthest by next week's mail. I promptly *refused* him, having a rule of long standing on this subject. I shall not be surprised, if he is less frequent in his visits after this.

19. Had a long conversation with Mr. P. this morning on infant baptism. The subject was introduced by him, in consequence of some remarks on the subject in the sermon at the palace last Sunday. He seemed very little attached to the practice, but thought 1 Cor. 7:14 gave it some sanction. I endeavored to show him the contrary, and we examined many passages of the scriptures and of the fathers, on the subject.

#### Excitement and persecution at Zante.

This afternoon I received a long letter from K., giving all the details of a persecution of which the following are the principal facts. On Wednesday last (the 13th inst.) the messenger of the bishop called at the school, and told him his presence was requested at the Episcopal palace. Having dismissed his scholars, he went immediately to the palace, where he found assembled an ecclesiastical commission of five priests, waiting for him. On his entrance he was addressed as follows:—"Sir, the church of Zante, for reasons which have lately come to its knowledge, has decided that you shall no longer wear the clerical robe. It gives you, therefore, three days' time to put it off, and then to present yourself here dressed as a layman. If you resist, the Government will compel you to put it off." To this K. answered,—"The dress which I wear, I was not invested with by the church of Zante; but I received it from the Government, and when the Government bids me put it off, I am ready to do so; and so I shall be free from the responsibility which I should incur, if I put it off without the sanction of Gov-

ernment." (A regulation passed by the Senate requires all who enter the Theological Seminary here to wear this dress, and if they put it off without express permission, they make themselves liable to refund their tuition, which is gratuitous to candidates for the priesthood.) "Besides," added he, "the period of three days is not reasonable. I shall not be able to get garments made in that time to appear before the bishop." Having made this protest, K. departed, and quietly waited the appointed time. When the day came, two constables were sent to his house to take him to the police office. Before they arrived there, a great concourse of people had gathered around them, so that it was not without difficulty they could make their way. After a little stay at the police office, he was escorted by a larger number of constables to the palace of the bishop, the multitude, now much increased, following him with cries of "Beat him! Why do you protect him? Beat him,—the Protestant! Beat him! beat him,—the atheist!" He reached the palace in safety however, but the multitude remained about it. Here his hair was cut,\* and his robe taken off, and a common dress put on him. The mob about the house waited for him from 1 P. M. till midnight, when a shower of rain dispersed them, and about 1 o'clock K. was conveyed to his own house, without having suffered any bodily injury. The next day he received an official letter dismissing him from his place as a teacher of the Lancasterian school. During the time of his detention at the bishop's palace, he says, "I prayed frequently to my God, whom I found on this occasion to be my only helper and deliverer." And afterwards he adds, "The 31st Psalm is my only reading; for it gives me great comfort and encouragement. Truly I have found my God to be my rock and my refuge." On the following Sunday he says, "To-day many Greeks have come to me, and told me that if I would make a declaration, recanting my Protestant sentiments, and saying that I had been led astray, they would provide for me a better situation than the one I had just lost. I answered them that my faith was not a mere opinion, which I could change at pleasure, but it was an inward and heartfelt conviction, and I could not say

\* The Greek priests and candidates for the priesthood all wear long hair.

any thing other than what I had before openly declared."

The monk, mentioned in my letter of Sept. 12, whose incredulity with regard to St. Dionysius' relic had provoked the populace, was also on this occasion a sufferer from their rage. They stripped him of his clothes, shaved off his beard, and sent him away from the island.

Shortly after I got this letter, Mr. P. and Mr. X., who had also received letters mentioning the above occurrences, came to my house, and we united in prayer for our persecuted friend, and for wisdom and grace to direct us in this important exigency.

K. expresses in his letter an earnest desire to leave Zante, at least for a time, till the hostility against him has somewhat subsided.

21. Wrote to-day to K. Endeavored to encourage him, by numerous passages of scripture, appropriate for the persecuted. Advised him to *stay* in Zante.

24. Had six or eight at bible class this morning. Read John, 3d chapter. Much discussion as to the relation between spiritual regeneration and baptism,—several of the class maintaining that the two were quite *inseparable*.

In the evening preached in English from Micah 6:8. Between sixty and seventy present.

27. Received a letter from K. to-day, in which he says that he has not yet ventured out of his house, on account of the excitement of the people. Referring to the texts of scripture which I had quoted for his encouragement in my letter to him, he says:—"All the passages which you refer to in your letter I have had in my mind from the beginning of my persecution; for the scriptures have been my only reading, and my only comfort and hope. All my persecutors wondered to see me go to the house of the bishop with so much cheerfulness and confidence. Truly I can never forget the courage which I felt within me. In proportion, indeed, as I saw the mob increasing, so much the more bold I grew; and I praised God, who had pity on me, and gave me faith that I might not be ashamed to confess him before men. I had such courage, that I was even ready to shed my blood for the love of my divine Redeemer, as he shed his upon the cross for the love of mankind." \* \* "The 16th chapter of John is my frequent reading and my comfort. I often repeat the 18th

verse, 'If the world hate you; ye know that it hated me, before it hated you.'"

30. This morning Mr. P. left for Zante. He had intended to go a week sooner, but his friends there strongly advised him to delay, as the enraged populace were uttering many threats against him. He went to-day not without many fears.

Oct. 1. Only seven at Greek sermon to-day. Expounded the first twelve verses of the 4th chapter of Acts.

2. Missionary concert this evening. Only twelve present; collection amounted to about \$3.50.

(To be continued.)

#### TELOOGEOS.—Letter of Mr. Jewett.

Arrival at Madras.—The voyage—"Before they call, I will answer."

The following letter, though apparently not written for the public eye, contains too much of interest to be withheld from our readers. Mr. Jewett writes from Madras, Feb. 21:—

We anchored in Madras roads, five or six miles from shore, on Monday evening, after a most delightful passage of 132 days from Boston. Cape de Verd Islands were seen by us as we passed them, though they did not look like land, but like a cloud resting on the sea; with this exception, we saw no signs of land till last Monday morning. You may imagine the excitement of the occasion. From the ship, the city of Madras looked much like the cities in the south west, as seen on Banvard's painting. On reaching the shore and entering, the interior looked like neglected habitations ready to fall into ruins. What I had seen and read of the natives prepared me, in some respects, for the degradation every where visible. I already discover a striking difference between those who have been taught by the missionaries and the rest who have not; the mark of the master is visible in the very expression of the countenance. Last evening we attended the anniversary of the London Missionary Society. It was an occasion of great interest. Their missions in India, China, Africa, and islands of the Pacific, are enjoying great prosperity. Interesting remarks were made after reading the report, by brethren of different denominations, which served

to animate us in view of our toils. Br. Percival, a Methodist missionary from England, and first Tamil scholar in India, is revising the Tamil bible. He told me that the Methodist denomination in England raise annually £112,000 for foreign missions! Do all Christian denominations in America equal that? I think not.

To return to our voyage. Our captain is a skilful commander,—extremely careful; but he refused a request to have religious services on deck,—would not allow us to say a word to the sailors about their souls. He said they could not be converted. If they pleased, some of them might attend service half the day on Sunday P. M. in the cabin. Thus things remained for about three months, when he sent a note to br. Day, giving "full permission to him and the other servants of God to visit the fore-castle and warn every man to flee from the wrath of God through the intercession of the Lord Jesus." We had quietly obeyed the rules of the ship, and felt that our strength was to stand still and pray. Jan. 18th we decided to spend the next day in prayer; within half an hour after this decision, the captain sent us word by br. Dubbs that he thought he could say, "I know that my Redeemer liveth." I will not describe the effect upon us all. We were forcibly struck with the promise, "Before they call, I will answer."

Captain P. says he had been told by sea-captains that missionaries go to India to live a life of ease; and he believed it was so. But as we walked the deck, he saw that we were happy while he was unhappy; this first awakened him. While reading *Pilgrim's Progress*, which was lent him, he used to say to himself; "There go Bunyan's pilgrims,—they are going to heaven, I wish them a prosperous journey, I wish I were going with them." Thus he was led from step to step, till, on his knees on the 18th of January, 1849, he found Christ precious to his soul. From that time all things on board the good ship *Bowditch* wore a new aspect. The sailors were allowed Saturday afternoon to prepare for the holy Sabbath, and on the Sabbath services were held on deck, and the sailors mostly were present. How much wiser is God than man! He reserved this signal blessing till we reached the longitude of heathenism, perhaps to show us that he is not confined to temples made with

hands in Christian lands, but that he is equally present in all places where men are who call upon his name; indicating, perhaps, that he will be with us in the land of darkness to which we have come. Soon after the captain's conversion, one of the sailors, a young man, the son of a missionary formerly employed by the London Missionary Society in Cape Town, spoke to one of the missionaries as he (the sailor) stood at the wheel, requesting to converse with him after he was released. At 10 o'clock at night they kneeled together by the spars of the ship in prayer. Two days after, he obtained hope in Christ, though he felt unworthy of cherishing that hope because he had been a great sinner and ridiculed religion. Much seriousness has prevailed among the other sailors, which we hope will yet ripen into conversion.

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#### ASSAM.—Sickness and return of Mrs. Cutter.

By letter of Mr. Cutter under date of Calcutta, Feb. 7, we learn that Mrs. Cutter has been compelled by protracted illness to accompany Mr. and Mrs. Bronson, whose expected return to this country was mentioned in the *January Magazine*. They left Dec. 28th, and will probably arrive in the course of this month, attended by two native converts. The health of Mr. Cutter, whose dangerous sickness has occasioned much solicitude, is so far confirmed as to allow him to remain in Assam. He writes in a letter of previous date,—“As to myself, although I sensibly feel the effects of seventeen years residence in India, particularly since my recent illness, I am exceedingly anxious to remain till the new 8vo. edition of the *New Testament* with our new type can be carried through the press. I hope we may commence it with the new year.”

#### Health of Mr. Barker.

Mr. Barker writes from Calcutta on his return from Maulmain, to which he had taken a voyage in the hope of avoiding the necessity of returning to the United States, that he is about to return to Gowahatti, and shall try to remain there a “few years longer.”

## ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the 5th Baptist Church, Sansom Street, Philadelphia, on Thursday, May 17th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. MORGAN J. RHEES of Delaware, or Rev. E. L. COON of Ohio, his alternate.

WM. H. SHAILER, *Rec. Sec.*

*Brookline, Ms., March 19, 1849.*

The Board of Managers of the American Baptist Missionary Union will hold their 35th annual meeting in the meeting-house of the 5th Baptist Church, Sansom Street, Philadelphia, on Tuesday, May 15, 1849, at 10 o'clock, A. M.

M. J. RHEES, *Rec. Sec.*

*Wilmington, Del., March 12, 1849.*

## DONATIONS

*Received in March, 1849.*

## Maine.

Medybemps, ch.	5,00
Calais Village, ch., mon. con., to cons. N. Smith, Jr., L. M.	100,00
Baring, ch., towards sup. of Rev. J. Johnson,	65,50
Farmington, Charles Miller	10,00
Saco River Asso., Ivory M. Thompson tr., viz.—Saco, ch. and soc. 155,00; Sab. school 9,00; to cons. Charles Hill L. M.,	164,00
Hebron, ch.	25,00
Bangor, 1st ch., Royal Clark tr., viz.—Six mon. cons. 78,75; Fem. Miss. Soc. 15,00; Rev. S. L. Caldwell 5,00; Ann M. Stewart, "3½ years old, avails of missionary box," 1,25,	100,00
Frankfort, 2d ch., mon. con.,	12,00
Surry, Kilburn Holt	5,00
Dexter, Levi Morrill	15,00
Greene, E. Barrell 1,00; C. Case 6,00; C. Mower 1,00,	8,00
Portland, Free St. ch., B. Green- ough tr.,	425,00
Bowdoinham Asso., W. R. Pres- cott tr., East Winthrop, ch.	100,00
Bath, G. Whitman	1,00
Cumberland Asso., Judah Chandler tr., viz.—Port- land, 1st ch. 257,09; Sab. sch. 57,91; Fem. Bur. Miss. Soc. (of which \$30 is interest on bequest of the late	

Thomas Beck,) 85,00; Bath, ch. 11,00; New Gloucester, ch. 17,00; Cape Elizabeth, ch. 8,00; Leicester Falls, ch. 23,00; Brunswick, Main St. ch. 20,00; James Farquerson 6,00,	485,00
Oxford Asso., Paris, Mrs. Mary Cumins	20,00
Kennebec Asso., G. Pul- len tr., viz.—Augusta, 1st ch. 19,28; Mr. Clif- ford 1,00; Sidney, E. Harlow, for sup. of Mr. Jencks, 10,00,	30,28
Bowdoinham Asso., W. R. Prescott tr., Bowdoin- ham, ch. 27,00; Hal- lowell, ch. 15,23; Green, ch. 2,10,	44,33
Waldo Asso., R. Frye tr., China, ch. 35,00; Lib- erty, ch. 5,50,	40,50
Lincoln Asso., A. Perkins tr., Thomaston, 2d ch. 30,00; East Thomas- ton, ch. 14,65; John Wakefield 50,00,	94,65
Saco River Asso., I. M. Thompson tr., Buxton, ch., J. Pierce, 5,00; A. Savory 50c.; Alfred, ch., Rev. Z. Morton, 3,00; John Friend 5,00; Saco, ch. 12,50,	26,00
Damariscotta Asso., B. W. Plummer tr., Waldo- boro' ch. 12,20; Dam- ariscotta, ch. 62,32,	74,52

To cons. Rev. Nathaniel Copland, Rev. Geo. Knox, Benj. D. Metcalf and John Wakefield L. M., per Rev. Joseph Wilson, agent, — 815,28  
— 1853,78

## New Hampshire.

Marlboro', ch. 4,00; Rumney, "H. E., for the missionaries," 2,00, 6,00  
East Washington, Benjamin Smith 60,00  
Stratham, ch., G. C. Brown tr., 20,00  
Sanbornton, 1st ch., mon. con., for Karen Mission, 10,00  
Hanover, ch. 18,50; Swanzev, Silas Parsons 20,00; Rev. D. G. Mason 2,00, 40,50  
New Hampshire State Convention, Nashua, ch., to cons. Wm. Chandler L. M., 100,00  
Newport Asso., J. T. Harris tr., viz.—New London, ch. 26,00; Richard H. Messer, to cons. Mrs. Sally Messer L. M., 100,00; Claremont, ch. 58,00, 184,00  
Dublin Asso., Levi Willard tr., viz.—Levi Willard, to cons. himself L. M., 100,00; Swanzev, ch., Silas Parsons, to cons. Mrs. Patience Parsons L. M., 100,00, 200,00  
Milford Asso., viz.—Nashua, ch., to cons. Josephus Baldwin L. M., 100,00; Milford, ch. 30,17, 130,17  
Portsmouth Asso., viz.—Exeter, ch. 4,50; Great Falls, ch. 66,05, 70,55  
To cons. J. T. Harris L. M., per Rev. J. Wilson, agent, — 584,72  
New Hampshire State Convention, J. A. Gault tr., viz.—Mason, Village ch. 10,50; Walpole, Edward Crosby 5,00; per Rev. O. Tracy, agent, 15,50  
— 836,72

## Vermont.

West Haven, ch. 10,00; East Poultney, ch. 55,00, 65,00  
Brattleboro', ch. 50,00  
Windsor, ch., mon. con., 26,00; John P. Skinner, to cons. Mrs. J. P. Skinner L. M., 100,00; Fem. Miss. Soc. 12,00, 138,00  
Sheffield, Joseph Ide 5,00, 5,00  
Vermont State Convention, W. Kimball tr., Rutland, ch. (of which \$25 is from S. Griggs and \$10 from Spencer Green, for sup. of children in the Orphan Sch., Assam; \$10 from S. Griggs and \$10 from Rev. Mr. Rockwood, for sup. of an assistant to Mr. Brown,) 108,10

Vermont Asso., S. Griggs tr., 5,25  
Middletown, ch. 3,75; Whiting, ch. 12,20; Cornwall, ch. 4,19; Addison, ch. 16,00; Charlotte, ch. 6,86; Hinesburg, ch. 17,87; Ira, ch. 43,00; Fem. Benev. Soc. 9,00; Starkaboro', L. Taft 50c.; to cons. Rev. Levi Smith L. M., 113,37  
per Rev. Oren Tracy, agent, — 226,72  
— 484,72

## Massachusetts.

A friend to missions, 1000,00  
Andover, ch., Rev. Silas B. Randall, 20,00; Mon. con. 5,39, 25,39  
North Adams, ch., 124,58  
Lowell, 1st ch., J. A. Brook tr., 42,42  
Boston, Chauncy C. Dean, a little boy five years old, "for the heathen," 1,00  
do., "a friend to the missionary cause" 50,00  
do., Mrs. M. B. Kelley 2,00  
do., Charles St. ch., mon. con., 10,80; Mrs. Ward Jackson 5,00, 15,80  
do., Union ch., George W. Chipman tr., 14,10  
do., Baldwin Place ch., annual col. 636,00; Sab. sch., G. L. Norris superin't, 5,89; Mon. con. 46,00, 687,89  
do., Milton St. Sab. Sch. Miss. Soc., for sup. of a child in Mr. Howard's school at Maulmain, named Reuben N. Houghton, 25,00  
do., South ch. 350,00; Infant Class Sab. school 3,00, 353,00  
do., Bowdoin Square ch., Board of Benev. Operations, Wm. C. Reed tr., to cons. Benjamin Smith L. M., 200,00; Sab. sch., Joseph A. Pond tr., 20,10; Moses Pond to cons. him L. M., 100,00, 320,10  
do., Harvard St. ch., J. Putnam tr., 100,00  
do., Washington St. Sab. school, W. Hobart tr., 5,00  
do., Rowe St. ch., a member, 400,00; Annual col. 400,67; Mon. cons. from January to April, 1849, 118,45; Sab. sch., for sup. of Rev. L. Jewett, 12,50, 931,62  
do., 1st ch. (of which \$25 is towards the sup. of Mr. Oncken, and \$3 for Karen Miss.,) 200,00  
— 2705,51  
Ware, "a friend to missions" 1,00  
North Attleborough, ch., Jonathan Shepard, to cons. himself L. M., 100,00  
West Wrentham, ch. and soc. 20,58  
Charlestown, 1st ch. Sab. sch.,



for Assam Orphan School,		
24,57; J. M. Crosby 5,00,	29,57	
Amherst, ch., mon. con.,	10,00	
Bellingham, a friend	1,00	
Woburn, ch.	48,00	
North Mansfield, a friend	.50	
Chelmsford, 1st ch., mon. con.,	9,65	
Randolph, ch.	17,00	
Conway, ch., viz.—Mrs. Martha		
Arms 1,00; Polly Stearns 1,00;		
Solomon B. Arms 1,00; Jonathan		
Jones and wife 1,50;		
George Stearns 1,00; Joel		
Rice 50c.; Philena Field 50c.;		
Mr. Bogart 37c.; Mrs. Buck-		
bee 50c.; Sab. sch. 3,03; Col.		
1,60; Mrs. Jonathan Whitney,		
for the Burman and Siam		
Miss., 6,00,	18,00	
Florida, Mrs. Freeloove Drury,		
for Bur. Miss. 3,00, for Ger-		
man Miss. 3,00,	6,00	
Newburyport, Green St. ch.,		
mon. con.,	13,50	
Newton, Gardner Colby 400,00;		
"a member of the ch."		
20,00,	420,00	
do., Upper Falls, ch., Isaac		
Keys tr.,	38,26	
Holden, Mrs. Lucy Holden 2,00;		
Miss Persis Holden 2,00,	4,00	
Framingham, 1st ch. and cong.,		
annual col. 38,00; Mon. con.		
37,00; Abner Haven 5,00;		
weekly contributors 50,00,	130,00	
South Braintree, ch., mon. con.,	7,25	
Brookfield, "a friend of mis-		
sions"	1,00	
Littleton, ch.	23,00	
Haverhill, 1st ch. and cong.	400,00	
Fitchburg, ch., to cons. Rev.		
David Goddard L. M.,	100,00	
New England Village, Young		
People's Miss. Soc., J. H.		
Smith president,	50,00	
Hampden Co. Miss. Soc., E. C.		
Wilson tr., viz.—Springfield,		
1st ch. and soc. (of which \$50		
is from the Sab. sch., to sup.		
two boys in the Assam Orphan		
School to be named M. G.		
Clark and Augustus Burk.)		
250,41; Chicopee Falls, ch.		
115,00, (of which \$100 is to		
cons. I. Pendleton L. M.);		
Cabotville, ch. 100,00; West-		
field Farms, ch. 15,00; West-		
field Asso. 89,82; Miss Eliz-		
abeth Lee 2,00; Rev. O. Tra-		
cy 8,18; Agawam, ch. 34,18;		
Chesterfield, ch. 38,19; West-		
Springfield, 2d ch. (of which		
\$25 is from Sab. school, for		
"sup. of a scholar in Assam.")		
52,50; do., Ireland Parish, ch.		
45,00; Northampton, ch. 25,00;		
Westfield Centre, ch. 32,00;		
Granville, ch. 23,28=840,66—		
less \$200 before reported, and		
"paid for book 1,50,"	639,06	
Malden, ch. and soc., L. Stetson		
Bates tr., to cons. Rev. C. Bil-		
lings Smith L. M.,	100,00	
Salem, 1st ch.	200,00	
Dorchester, 1st ch. and soc.	70,00	
Roxbury, 1st ch., Kendall Brooks		
tr., 400,00; Dudley St. Sab.		
school, F. Edmond tr., for sup.		
of Ko A-Bak and to cons.		
Mrs. Sarah C. Palmer L. M.,		
100,00,	500,00	
South Reading, ch. 75,29; Sab.		
school 24,71,	100,00	
West Boylston, ch.	37,00	
Cambridge, 1st ch., for sup. of		
Mrs. Cutter, 359,00; George		
Cummings, for sup. of Mr.		
Cutter, 400,00; Sab. school,		
for sup. of an African boy		
named Levi Farwell, 25,00,	784,90	
New Bedford, William St. ch.		
and cong. (including \$50 from		
James Munroe,) to cons. James		
Munroe L. M., 107,79; South		
Dartmouth, ch. 8,00; West		
Bridgewater, ch., P. E. Hill,		
20,40; sundry donas. 10,60;		
Taunton, B. L. White 4,88;		
Albert Field 25,00; Taunton		
Green, ch., mon. con., 32,56;		
Fall River, 2d ch. 14,50; Mrs.		
Godfrey 6,00; Taunton, W.		
W. Fairbanks 25,00; Albert		
Field 75,00; Taunton Green,		
ch., mon. con., 8,50, (of which		
\$100 is to cons. Willard W.		
Fairbanks L. M.), per Rev. J.		
F. Wilcox, agent,	836,58	
Fall River, 1st ch., E. Warren		
tr., (of which 43,72 is from the		
Mel Shwayee Soc. of the In-		
fant Sab. school,) to cons.		
Mrs. Elizabeth Borden, Wm.		
Brown and Ransom P. Baker,		
L. M.,	379,00	
Hampden Co. For. Miss.		
Soc., E. C. Wilson tr.,		
viz.—Russell, ch. 15,75;		
Westfield, Ellen Fletcher		
6c.; East Long-		
meadow, Diodes Morgan		
2,00; Ireland Depot		
5,00; East Granville,		
ch. 31,50; West Spring-		
field, Cornelia Bodurtha		
5,00,	69,31	
Wachusett Asso., L. H.		
Bradford tr., viz.—Bol-		
ton, ch. 13,87; West		
Boylston 13,00; Star-		
ling 10,25,	37,12	
Wendell Asso., Athol,		
Mrs. Stevens,	2,00	
Franklin Co. Asso., J. B.		
Bordwell tr., 36,75;		
Shelburne Falls 19,39;		
Mon. con. 11,14; Mrs.		
M. P. Lamson 10,00; B.		
Maxwell 2,00; Lydia		
Willis 3,00; Sarah H.		
Lamson 3,00; S. Long,		
Jr., 2,00; friends of		
Miss. 41c.; T. O. Lamb		
1,00; Colerain, ch. 18,37;		
to cons. Catharine D.		
Parmy L. M.,	107,96	
Berkshire Asso., George		
Willard tr., viz.—Pitts-		
field, ch. 29,00; Sandis-		
field, ch. and cong. 35,00,	64,00	
Worcester Asso., viz.—		
Worcester, 1st ch.,		
Ethan Allen, to cons.		
Lauraett Allen L. M.,		
100,00; Charles Thur-		
ber, to cons. Marion		

Frances Thurber L. M., 100.00; George W. Rugg, to cons. himself L. M., 100.00; Pleasant St. ch. 85.81; Millbury, Mrs. Sally Dana, for sup. of a Karen child in Mrs. Binney's school, \$10.00, 395.81  
 Boston Asso., viz.—Townsend, Jonathan Richardson 1.00; Linda Sherwin 5.00; per Rev. O. Tracy, agent, 6.00  
 —————671.30  
 Brookline, ch. and soc. 385.00; Ladies 83.00; Sab. school, for sup. of a child in Shawano Miss. school, 30.00; two children, for heathen children, 1.00, 500.00  
 —————9654.15  
 Rhode Island.  
 Providence, 1st ch., Rev. F. Wayland, to cons. Rev. Robert Dennis and Thomas Paul L. M., 200.00  
 Exeter, Bap. Miss. Soc. 21.00  
 Rhode Island State Convention, V. J. Bates tr., viz.—Valley Falls, ch. and cong. 80.00; South Kingston, 1st ch., to cons. Sylvester Robinson L. M., 100.00; East Greenwich, ch. and cong. 20.95; Fishville, ch. 1.50; Rev. J. H. Baker 2.00; Sarah M. Baker 1.00; Mary M. Baker 50c.; Warwick and Coventry, ch., mon. con., 23.45; annual col. 36.55; Providence, Pine St. ch., John R. Burrows 50.00; Mrs. Oliver Shaw 20.00; H. R. Gardner 12.00; D. C. Green 10.00; T. R. Rathburn 8.00; to cons. Mrs. Oliver Shaw L. M. Fem. For. Miss. Soc. 63.38; sundry colls. 36.62; John B. Hartwell, to cons. Mrs. Harriet H. Hartwell L. M., 100.00; James Boyce, to cons. Mrs. Albina Smith Boyce L. M., 100.00; per Rev. J. F. Wilcox, agent, 665.95  
 do., viz.—Warren, ch. and soc., John Hail, tr., mon. con. 20.82; Cumberland Hill, ch. 5.00; Providence, 9th ch. 8.50; Rev. Wm. Verrinder 5.00; South Kingston, 1st ch., Daniel Benedict tr., 23.06; Providence, 1st ch. and soc. 724.50; Mon. con., including col. after an address by Rev. Mr. Vinton, 241.69; Rev. Dr. Wayland, to cons. Mrs. Hannah C. Read L. M., 100.00; Marshal Woods, to cons. Mrs. Sarah G. Boyce L. M., 100.00; Ladies For. Miss. Soc. 275.84; Young Ladies' For. Miss. Soc., Miss Abby G. Beckwith tr., 44.00; do., 3d ch., Fem. For. Miss. Soc., Miss Phebe Jackson tr., 100.00; do., 4th ch. and soc., Gorham Thurber tr., to cons. Luther Salisbury L. M., 100.00; Fem. For. Miss. Soc., Miss Harriet Peck tr., 44.00,

(which with \$56 from the mon. cons. of the 1st ch., is to cons. Levi C. Dexter L. M.); do., Pine St. ch. and soc., Henry Gardner tr., 33.23; Mon. con. 66.77; to cons. John B. Hartwell L. M. Rhode Island Bap. Sab. School Asso., Geo. P. Jastram tr., for sup. of schools in Assam, and to cons. David C. Green, Samuel S. Stilwell and Philip F. Brayton L. M., 300.00; Central Falls, ch. and soc., Wm. Gage tr., mon. con., to cons. Jane C. Walker L. M., 100.00; Newport, 1st ch. and soc. 42.00; Central ch., mon. con. 24.00; Rev. Henry Jackson 34.00; to cons. Rev. Joseph Smith L. M., 2392.41  
 Newport, 2d ch. 50.00  
 —————3329.36

## Connecticut.

Suffield, Conn. Lit. Inst. Fem. Miss Soc., Miss L. M. Parker pres., for sup. of two children in the Karen Normal School at Maulmain, 10.00  
 Waterbury, ch. 22.49; penny colls. 6.51, 29.00  
 Connecticut State Convention, W. Griswold tr., Hartford, South ch., George Lovis, toward sup. of a native Karen preacher, 30.00  
 Portersville, Isaac Randall, for sup. of a native Karen preacher, 40.00  
 Hartford, a lady 10.00; Norwich, "a friend" 10.00, 20.00  
 New London, W. A. Weaver, for his L. M., 100.00  
 Connecticut State Convention, W. Griswold tr., 216.66; Fairfield Asso. 125.75, for sup. of Mr. Cross at Tavoy; Jewett City, ch. 83.00, for sup. of a Karen preacher; to cons. Rev. Wm. Palmer, Richard Harris and Rufus Williams L. M.; Deep River, ch., to cons. Gilbert Stevens L. M., 105.00; Bridgeport, ch., to cons. Joseph H. Hand L. M., 103.00; per Rev. O. Tracy, agent, 633.41  
 —————862.41

## New York.

A clergyman, per A. Davenport, 2.00  
 Hamilton, "a female friend" 5.00; Sab. sch. 12.23, 17.23  
 Hudson, ch. 60.02; Glenville, ch. 11.25; Schenectady 30.68; to cons. Rev. Horace G. Day L. M. Pine Plains, ch. 17.35; West Hillsdale 12.25; East Hillsdale 25.00; Christina Niles 1.00; Wm. B. Reed 4.50; Burnt Hills 7.76; Schenectady, Mary H. Wilder 6.00; Lucinda Harris 2.00; Lebanon Springs 3.62; Nassau, 1st ch. 4.60; Kingsbury, ch. 18.25; Sandy Hill 15.55; Glens Falls 6.50; Fort Ann, 1st ch. 4.14; Washington Union Asso., L. Mason tr., 9.57; Whitehall, ch. 18.70; Granville, ch. 26.56;

Fort Ann Village 6,37; Botts-kill, ch. 15,26; Edmund Hewett, for his L. M., 100,00; Isaac Gere, for his L. M., 100,00; Galway, 2d ch. 10,50; Penny-a-week Soc. 10,30; Fem. Mite Soc. 15,00; Coxsackie, ch. 1,00; James Ketcham, for his L. M., 100,00; Albany, 1st ch., to cons. Charles Pohlman L. M., 100,00; Pearl St. ch. 300,56; State St. ch. 39,12; Hoosick Falls 12,00; Isaiah Blood, for his L. M., 100,00; Peter Swartwout, for his L. M., 100,00; Saugerties, ch. 15,00; Troy, 1st ch. 80,00; Fem. Bur. Miss. Soc. 100,00; Young Men's Miss. Soc. 50,00; Sab. Sch. Miss. Soc. 70,00; to cons. Abraham Numan, Curtis Wilber and Wm. Jones L. M. North Troy, ch. 300,00; to cons. Elias Johnson, Hiram Miller and Mrs. J. G. Warren L. M.; per Rev. O. Dodge, agent,	1910,41
St. Lawrence Bap. Miss. Con-vention, per J. C. Lewis,	59,00
Canton, Mrs. Letitia L. Randall 5,00; Miss A. M. Hill 3,00; for Arracan Miss. Hector, Peach Orchard ch. 5,00,	13,00
Lakeville, ch. 3,00; Kingston, ch., D. L. Wells, 10,00,	13,00
New York city, 1st ch. Miss. Soc., (of which \$1000 is for the sup. of Dr. and Mrs. Devan in France, \$750 for the Telooqoo Miss., and \$50 by Stephen B. Munn, for the sup. of Mr. Oncken.) to cons. Mrs. Robert W. Kelly, Miss Sarah Todd, Miss Ann Jane Cauldwell, Wm. H. Platt, Miss Arabella F. Hunt, Rev. Daniel Hall, Rev. Gibbon Williams, Spencer H. Cone, Jr., Richard J. Larcombe, John A. Hatt, Augustus Henry Thom- as, Alfred Kearnig, Samuel H. Terry, Jere-miah B. Taylor, Miss Ann Winchell, James L. Todd, Mrs. Charlotte M. Edington, U. D. Ward, John C. Young and Miss Sarah E. Ed-monds L. M.,	2000,00
do., Laurens St. ch., Luke Barker tr.,	35,00
do., A. B. Capwell	15,00
do., German ch.	6,00
do., South ch., Fem. Miss. Soc., Mrs. Isaacs tr., 46,77; Male Miss. Soc., Wm. Sharp tr., 35,00,	81,77
do., Amity St. ch., Mr. Ballard 5,00; Mrs. E. Parmly 5,30; Mrs. Til-linghast 15,00; Mary Cunningham 1,00; Isa-bella Hunter 1,00; Sa-	
rah Hunter 1,00; Miss Tracy 1,00; Mrs. Good-liffe 1,00; Catechism Class 10,00; a lady 100,00; R. S. Fellows 100,00; Wm. and Robert Kelly 200,00,	440,30
do., 6th St. ch., to cons. Stephen Jacobs L. M.,	120,87
do., 16th ch. Miss. Soc., Evan Davis tr., to cons. Evan Davis L. M.	152,00
do., Berean ch., to cons. S. R. Martin L. M.,	125,00
do., Tabernacle ch., Fem. Miss. Soc., 191,71; Young Men's Miss. Soc. 333,16; Wm. Colgate 400,00,	924,87
do., Laight St. ch.	100,00
do., Stanton St. ch., Young Men's Miss. Soc., E. Griffin tr., 50,00; Youths' Miss. Soc., D. P. Todd tr., 50,00,	100,00
do., Oliver St. ch., Peter Anderson,	5,00
Westport, ch. 20,50; Green-port, Miss Silvia Ruchy 10,00,	30,50
Staten Island, 1st ch. 15,00; Mrs. L. Bushwell 5,00,	20,00
Brooklyn, Central ch., S. R. Kelly tr., to cons. S. S. Pol-lard, G. W. Bleecker and James Mason L. M., 300,00; Strong Place ch., S. S. Cut-ting 15,00; Pierrepont St. ch., Loomis Ballard tr., (of which \$40 is from W. T. Dugan, for sup. of a native teacher,) to cons. Mrs. Mary H. Brayton, Wm. Parsons and Loomis Bal-lard L. M., 351,93,	666,98
Buffalo Asso., viz.—Alden, Wm. Dayton which with Mrs. Abisha Lins-ley's legacy of \$85, is to cons. him L. M., 15,00; Evans, C. Bar-rell 2,00; do., Mrs. Lois Barrell 2,00; Mrs. De-sire Oatman 50c.; Strykersville, ch. 13,00; Rev. H. Munger 1,00; Springville, ch. 23,18; Buffalo, Niagara St. ch., for sup. of a child in Assam Orphan School, 25,00; Washington St. ch. 55,00,	136,68
Cattaraugus Asso., P. Bur-lingame tr., viz.—Rush-ford, ch. 5,00; Free-dom, col. at Miss. Meet-ing 7,40,	12,40
Chautauque For. Miss. Soc., J. B. Burrows tr., viz.—Ashville, ch. 2,00; Busti, ch. 10,24; Car-rol, ch. 3,40; Clymer, ch. 1,00; Frewsburg, ch. 11,97; Harmony, ch. 18,67; Jamestown, ch. 4,00; Mayaville, ch. 14,66; Sherman, ch. 1,00; D. A. Kingsley	

1,00; Pomfret, 1st ch. 35,62; Cherry Creek, ch. 3,50; Stockton, 2d ch. 12,17; S. Scofield 2,50; Sol. Nichols 5,00; Ellery, C. Parker 1,00; Portland, Mrs. S. Coney 50c.; col. at annual meeting 8,02; balance in the treasury 11,52; to cons. Rev. J. M. Purinton L. M.	147,77	
Genesee Asso., S. Chapman tr., viz.—Batavia, ch., to cons. Rev. S. M. Stimson L. M., 100,00; Le Roy, ch. 58,00; a friend 40,00; Mrs. James 2,00; to cons. Mrs. Joanna B. Van Husen L. M. Wyoming, col. at Miss. Meeting 36,03; Sab. sch. for Nowgong Orphan School, 4,50; S. H. Phinney 1,00; Lagrange, ch. 11,00; West Middlebury, H. Ewell 4,00; Warren, ch. 13,50; Oakfield and Alabama, ch. 16,07; Pavilion, ch. 19,50.	305,60	
Livingston Asso., viz.—Livonia, ch. 11,00; col. at Miss. Meeting 38,58; Richmond, R. M. Bullock 10,00; Springwater and Scottsburg, chhs. 10,00; York, ch. 23,00; A. Fowler 94c.; W. Fowler 50c.; females 1,50.	100,52	
Monroe Asso., W. N. Sage tr., viz.—Brockport, Ahira Fitch, to cons. himself L. M., 100,00; Parma, 1st ch. 10,00; Wheatland, C. Tenney 10,00; Rush, Rev. H. Stanwood 5,00; R. Tenney 2,00.	127,00	
Niagara Asso., H. Flaggles tr., 38,84; Alabama, Rev. A. Warren 5,00; Lockport, Rev. R. Winchell 5,00; West Somerset, ch. 16,00; J. G. Wilson 5,00; Porter, ch. 7,09; Royalton 7,32; Clarence, ch. 1,69; Akron, ch. 18,03; Mrs. Covey 1,00; to cons. Rev. R. Winchell L. M.,	104,97	
Ontario Asso., T. Otley tr., viz.—Manchester, ch., to cons. Alanson Arnold L. M., 100,00; Benton, ch. 36,25; C. Angus 4,00; Miss M. Walron 3,00; Bethel, ch. 19,44; Bristol, 1st ch. 5,00; East Bloomfield, B. Bradley 10,00; West Bloomfield, N. Cottrill 1,00; Canandaigua, village ch. 10,00; Prof. George Wilson 10,00; do., 1st ch. 5,11; Geneva, 1st ch. 11,54;		
Gorham, ch. 20,00; Salmon Childs 2,00; Junius and Tyre, ch. 10,00; Middlesex, ch. 38,16; Phelps, 1st ch. 19,00; do., 2d ch. 5,00; Vienna, ch. 28,32; Waterloo 2,00; Naples 4,24; col. at semi-annual meeting of Asso. 13,92; to cons. Rev. Luke Davis and Rev. Martin W. Homes L. M.,	357,98	
Orleans Asso., B. Farr tr., viz.—Albion, ch. 24,89; Yates, ch. 10,24,	35,13	
Seneca Asso., J. McLallen tr., viz.—Ovid, ch. 78,50, which with the legacy of Mrs. Keziah Scott, is to cons. Rev. David Taylor L. M.; Covert, ch. 23,94; Farmersville, ch. 52,50; Ithaca, 1st ch. 33,10; do., Berean ch. 6,11; Romulus, ch. 36,55; Rev. O. Sperry 1,00; Trumansburg, S. D. Williams 2,00; Wm. Hoffman 2,00; Rev. Otis Wing 5,00,	240,70	
Steuben Asso., J. M. Jackson tr., Milo, 2d ch. 22,25—less amount advanced by Treasurer of the Asso., per report of Sept., 1848, \$20,	2,25	
Wayne Asso., J. McCarn tr. viz.—Butler and Savannah, ch. 6,87; Clyde, ch. 15,00; Lockville, ch. 35,30; Macedon, ch. 6,25; Rev. S. M. Plumb 1,00; Mrs. Plumb 2,00; Marion, ch. 37,50; Ontario, ch. 11,00; George Putnam 2,00; "several children" 1,27; Palmyra, ch. 21,25; S. Spear 10,00; Red Creek, ch. 5,06; Rose, ch. 11,16; Walworth, 1st ch. 13,87; do., 2d ch. 5,00; Williamson, J. Rogers 37c.; Sodus, 2d ch. 4,50; Sodus village 5,36; Wolcott, ch. 1,34; col. at semi-annual meeting of Asso. 4,19; to cons. Rev. Alanson P. Draper and Rev. Merrill Forbes L. M.,	200,29	
Yates Asso., G. W. Shannon tr., viz.—Pultney, 2d ch. 4,80; Prattsburg, village ch. 20,00; C. A. Gillett 6c.; Penn Yan, ch. 21,93; Italy Hill, ch. 1,50; A. B. Miner 5,00; Towlerville, ch. 3,00; Cohorton, Mr. Stewart 2,00; col. at semi-annual meeting of Asso. 2,25,	60,54	
per Rev. S. M. Osgood, agent,	—1831,83	
Port Jervis, ch. 12,00; Canan,		
Isaac Hill 10,00,	22,00	

Oswego Asso., D. Harmon tr., 13,55; Oswego, ch. 79,50; Miss Sarah Butterfield 29c.; R. W. Butterfield 27c.; Hannibal, ch. 6,00; Central Square, ch. 7,00; Pulaski, ch. 19,18; Mexico, ch. 12,21; col. at semi-annual meeting 12,56; to cons. Rev. David McFarland and Rev. Wheeler S. Crane L.M., 150,56

Onondaga Asso., Mr. Holmes tr., viz.—Fayetteville, ch., (of which \$50 is from H. Edwards, for Karen preacher under direction of Mr. Abbott,) to cons. Geo. F. Hurd L. M., 100,00; Baldwinsville 18,00; Canton 53,13; Fabius 40,81; Tully 17,61; Clay 5,50; Manlius and Sullivan 17,64; Marcellus 2,00; Onondaga, 1st ch. 33,62; do., 2d ch. 25,00; Pompey 5,00; Manlius 65,00; Syracuse, 2d ch. 70,50; a friend, for Danish Miss., 2,00; col. at semi-annual meeting 5,88; I. C. Bates 5,00; M. E. Bates 5,00; Spofford, H. G. Palmer 75c.; A. Vanderburgh 25c.; to cons. Rev. Ira Dudley, Rev. A. R. Palmer and Rev. Henry Brown L. M. Mrs. Nancy Talman 1,00; Mrs. E. Daniels 50c.; Elbridge, ch., to cons. Mrs. Mary H. Smitzer L. M., 100,00; Syracuse, 1st ch., to cons. Mrs. Olivia M. Pinney L. M., 04,30, 678,49

Oneida Asso., E. Palmer tr., viz.—Westmoreland, ch. 11,77; Waterville, ch. 28,76; Cassville, ch. 75,00; Trenton Falls, ch. 14,00; Augusta, ch. 5,25; Remsen, 2d ch. 8,47; Vernon, ch. 30,00; North Bay, ch. 4,41; Prospect, ch. 50c.; South Trenton, ch. 15,00; Oneida Castle, ch. 8,00; Mrs. Lillybridge 50c.; Mary Reed 50c.; Boonville, ch. 4,13; Whitesboro', Assam Orphan School Soc., for the Assam Orphan School, 38,69; to cons. Rev. Isaac Lawton L. M. Whitesboro' ch., to cons. Joseph Cauldwell L.M., 106,36; Utica, Bleeker St. ch. 101,00; Rome, ch. 100,00; do., Broad St. ch. 95,08; Sab. school, to sup. a teacher in Ta-

voy under the care of Rev. C. Bennett 25,00; to cons. Dolphas Bennett L. M., 672,42

Cayuga Asso., viz.—Scipio, church 50,00; Troopsville, ch. 33,00; Springport, ch. 16,32; Auburn, ch. 60,00; Port Byron, ch. 13,55; Fleming, Fem. Soc. 11,50; Sennett, ch. 1,00; Jordan, ch. 29,00; Venice, ch. 12,25; Sempronius, 1st ch. 5,61; Montezuma, ch. 17,61; cash 13c.; to cons. Rev. A. R. Bellden and Z. M. Mason L. M., 249,97

Otsego Asso., Mr. Hartshorne tr., 134,52; West Burlington, ch. 5,00; to cons. Rev. Nelson Ferguson L. M., 189,52

Broome and Tioga Asso., E. Steadman tr., viz.—Caroline, 1st ch. 11,29; Oswego, ch. 72,50; which with the legacy of Asa Truman of \$50, to cons. Edward D. Truman L. M., 83,79

Franklin Asso., W. Stilson tr., viz.—Nathan Stilson, to cons. Wm. Stilson L. M., 100,00; West Meredith, ch. and soc., to cons. Elias Jackson L. M., 100,00; Franklin, ch. 19,06; Fem. Soc. 7,75; Colesville, ch. 25,00; Gilbertsville, ch. 33,25; Fem. Soc. 27,50; Hampden, ch. 8,78; col. at semi-annual meeting 7,62; Rev. Mr. Sherwood 1,00; Onconta, E. R. Ford 10,00; Mrs. Ford 5,00; John Van Wort 5,00; to cons. Jabez Bostwick L. M., 349,96

Madison Asso., William Coolidge tr., viz.—Clockville, Rev. M. Spaulding 5,00; Stockbridge, ch. 15,08; Madison, ch., to cons. James Brown L. M., 100,00; Fem. Benev. Soc., for sup. of a child in Assam Orphan School, 25,00; Eaton, ch. 70,81; Fenner, ch. 12,00; Lebanon, ch. 13,12; Cazenovia village 70,50; Lenox, ch. 20,75; Hamilton, Seminary ch. 75,60; Soc. of Inquiry 21,40; J. H. Pratt, of Eastern Asso., 3,00; to cons. Rev. Philetus B. Spear L. M.; do., 1st ch., to cons. Alfred Slocum and Mrs. Caroline Pierce L. M., 237,88; a few friends, for buildings for Assam Orphan

15.00; George-  
00; Peterboro',  
n 50c.; Morris-  
9.62; col. at  
ual meeting  
to cons. Rev.  
Bridge, Rev.  
Douglass and  
an L. M., 726,67  
Asso., A. Si-  
, viz.—South  
,66; Preston,  
Smithville, 2d  
Coventry, ch.  
ab. sch. 5.00;  
ch. 11.73; Ox-  
18.00; Orford  
n, ch. 13.64;  
oc. 8.75; Fay-  
17.20; Bain-  
ld ch. 9.92;  
igh, ch. 21.12;  
village 141.18;  
Randall, for  
five preacher,  
Fem. Benev.  
4; Shelburn,  
rton 30.00;  
, Mr. Swaim  
, 1.53; a little  
cols. at semi-  
eting 12.52, 423,25  
asso., T. D.  
, viz.—Sem-  
. Morse 10.00;  
Vm. Snyder  
mer, ch., to  
nos Graves  
0.00; Rev. J.  
: 1.00; Mrs.  
ewitt 1.02;  
Walker 1.00;  
Walker 1.00;  
McLean, ch.  
McGrawville,  
4.12; Trux-  
88; Truxton  
9.56; Dry-  
Lansing and  
91; Milan,  
Summer Hill  
n, ch. 24.38;  
. Soc. 15.62;  
2.00; Cort-  
1.59; Homer  
ndville, Juv.  
. 30.40; to  
. Wm. B.  
nd Rev. F.  
L. M., 329,61  
gby 20.00;  
igby 5.00;  
l. Wheeler  
av. C. P.  
00; Lorain,  
own 5.00;  
ard Baldwin  
M. Wood-  
Mrs. Mon-  
45,25  
Alfred Ben-  
at, —3899,49  
, 1st ch., (of which  
the Sab. school,  
boy named Alan-  
n, under the care  
well,) 50.00  
mon con., 10.00

Hartford, ch., per Rev. O. Tracy,  
agent, 20.00  
—19,671,30  
New Jersey.  
Marlton, ch. 13.00; Moorestown,  
ch. 11.00, 24.00  
Flemington, ch., after an address  
by Rev. J. H. Vinton, to cons.  
Mrs. Elisabeth T. Mulford  
L. M. 100.00; New Bruns-  
wick, ch. 117.50; Piscataway,  
ch. 32.54; Salem, 1st ch. 7.37;  
per Rev. G. S. Webb, agent, 257,41  
Piscataway, Young People's  
Miss. Soc., James D. Still tr., 37,67  
Newark, 1st ch., Male Miss.  
Soc., to cons. Peter Linsley,  
Edward I. Hunt, Rev. W. H.  
'tustin and Henrietta Wilson  
(by her father) L. M., 401,37;  
Fem. Miss. Soc. 17,47, 418,84  
—737,72

Pennsylvania.

Philadelphia, 1st ch.,  
Thomas Wattson, to  
cons. Rev. J. V. Allison  
L. M., 100.00; do. do.,  
Fem. Miss. Soc., Mary  
Hallman tr., (of which  
\$25 is from the Karen  
Ed. Soc., for sup. of  
a Karen girl named  
Georgiana Boardman.  
\$25 do. for sup. of a  
child in the Nowgong  
Orphan School, and \$25  
from the Schuylkill  
branch of the 1st ch.,  
for sup. of an African  
boy named Park H. Cas-  
sady,) for sup. of Samuel  
J. Smith, of Bangkok, to  
cons. Rev. Thomas S.  
Griffith, Mrs. Jane L.  
Seddinger and Miss  
Mary Weatherby L. M.,  
382,19, 482,19  
do., Spruce St. ch., Wm.  
Bucknell, Jr., to cons.  
Wm. Bucknell L. M., 100.00  
do., James M. Linnard,  
to cons. Mrs. Ann Lin-  
nard L. M., 100.00; do.,  
2d ch. 11.00; 2d South-  
work ch. 34.01; per  
Rev. G. S. Webb, agent, 145,01  
do., Mary Wood, for Ka-  
ren Miss., 10.00  
do., 11th ch., Miss. Soc.,  
Mrs. Van Dusen tr., per  
Rev. G. S. Webb, agent, 100.00  
do., 10th ch. 225,00  
—1062,20  
West Chester, ch., per Rev. B.  
R. Loxley, 4.00  
Sundry donations, per Rev. E.  
Kincaid, 100.00  
Western Bap. Convention, Wm.  
Benson tr., viz.—Beaver Asso.,  
Zion, ch. 15.00; McKeesport,  
ch. 16.55; Bib. Soc. 3.12;  
Washington, ch. 23.00; Mount  
Moriah, ch. 2.75; Peters'  
Creek, ch., Sab. sch., 2.50;  
Connellsville, ch. 23.18; Flat-  
woods, ch. 3.82; cash 8c., 90.00  
—1256,30

## District of Columbia.

Washington, E Street ch., A. Rothwell tr., mon. con., 45,00

## Kentucky.

Louisville, Rev. F. A. Willard 50,00

## Ohio.

Cincinnati, viz.—9th St. ch. 16,28; Walnut St. ch. 21,76; 5th St. ch. 12,50; High St. ch. and Sab. sch. 20,00; 1st ch., Sab. sch. 20,00; Massillon, ch. 1,61; Mrs. H. J. Haynes 1,00; children of Mrs. Haynes 39c.; Camden. ch. 1,77; Lancaster, grand children of J. Connell 1,00; Cheviot, Bethel ch. 50,00; Sullivan, W. Chamberlain 11,00; E. B. Parker 1,00; Lafayette, N. Young 13c.; Mr. Cooper 50c.; T. Farley 16c.; Bath, Oren Perry 4,00; Abigail Barnes 50c.; Warren, ch. 15,87; Green, ch. 6,08; Franklin, Jonathan Nye and son 1,01; Mr. Dodge 1,00; Akron, Rev. L. Austin 75c.; Middletown, ch. 10,00; Piqua, ch. 6,00; Euclid, ch. 25,00; Lima, ch. 8,00; Mount Zion, ch. 6,01; Amanda, ch. 4,33; Westminster, Rev. D. Crall 1,00; J. B. Roberts 66c.; A. H. Willower 50c.; Xenia, ch. 13,00; Ohio For. Miss. Soc. J. B. Wheaton tr., 40,00; Wellington, Fem. Miss. Soc. 7,43; Avon, Ladies' Soc. 1,66; Canaan Centre, Ladies' Soc. 1,40; Grand River Asso. 53c.; per Rev. J. Stevens, agent, 313,85

Mohican Asso., viz.—Colls. 15,00; Monroe, ch. 1,00; Prairie, ch. 4,12; Perry, ch. 1,38; Mansfield, ch., mon. con., 40,44, 61,94

Huron Asso., viz.—Bellevue, ch. 5,27; Auburn, ch. 5,63; Norwalk, ch., mon. con., 47,41, 58,31

Aurora, ch. 6,50; G. Parrett 1,00; R. Cook 1,00, 8,50

To cons. Theodore Baker L. M., per Rev. S. B. Webster, 128,75

Cherry Valley, C. M. Gillett 1,00; A. Gillett 2,00; Mrs. E. S. Calley 3,00; per Rev. A. Bennett, agent, 6,00

— 448,60

## Indiana.

Blairsville, Rev. A. Marsh and wife 3,00; Madison, ch. 16,35; Johnson, ch. 5,00; Wilmington, Miss. Soc. 4,00; per Rev. J. Stevens, agent, 30,35

Manchester, ch. 13,00; Ebenezer, ch. (of which \$8 is from Robert Fowler, tr. of the Miss. Soc.), 13,75; Lawrenceburg, ch. 43,75—less discount of draft 1,05, 69,45

— 99,80

## Illinois.

Elgin, J. B. Smith 1,00; a friend of Miss. 7,00; Lyndon, 1st ch. 5,00; Washington, ch. 1,30; Mon. con. 2,15; Carrolton, ch. 20,00; Upper Alton, Daniel F. Wendell, for Bar. Miss., 1,00, 37

## Michigan.

Michigan Bap. Convention, Rev. M. Allen tr., to cons. Rev. Wm. Taylor L. M., 100,00; Grand Rapids, ch. 8,00, 108

## Iowa.

Davenport, ch. 1

## New Brunswick.

J. F. Gale 1  
\$32,48

## Legacies.

Montgomery, N. Y., John J. Martin, per M. Bookstaver executor, 200,00  
Joseph Fielding, late of the African Miss., per S. Peck, executor, 100,00  
Alden, N. Y., Mrs. Abisha Linsley, per Wm. Dayton executor, 85,00  
Rushford, N. Y., James McCall, to cons. Nelson McCall L. M., in part, 100,00  
Ovid, N. Y., Mrs. Keziah Scott, per Joseph Dunlap executor, 85,00  
Pulaski N. Y., Martha Gurley, per Rev. A. Bennett, agent, 50,00  
Caroline, N. Y., Mrs. Cliff, per do. do., in part, 2,00  
Oswego, N. Y., Asa Truman, per do. do., in part, 50,00  
Piscataway, N. J., Samuel R. Stelle, per Lewis R. Stelle executor, 200,00  
— 87  
\$33,33

Total from April 1, 1848, to March 31, 11  
\$88,902,99.

The Treasurer also acknowledges the receipt of the following sums, viz.:—

## From the Am. Tract Soc.

For publication of tracts in Germany, 700,00  
do. do. Hongkong, 300,00  
do. do. Ningpo, 100,00  
do. do. Burmah, 300,00  
do. do. Siam, 200,00  
do. do. France, 400,00  
— 200

## From the Am. and For. Bible Society.

For translating and printing Siamese scriptures, 1000,00  
do. do. do. Assamese do., 500,00  
— 1500  
\$3500

## INSTRUMENTALITIES OF DOING GOOD UNDER THE ADMINISTRATION OF GOD.

God has, in the main, a settled method in the employment of his instrumentalities for the diffusion of good, and for the accomplishment of his will upon earth. God has various instrumentalities. Sometimes he operates through the agency of men, and sometimes through the agency of elements which are beyond the control of men. Sometimes the agents of his power are seen and known by us, and we understand the manner of their working. Sometimes they are unseen and unknown, and we can only say of the effect, "The Lord hath done it." But it is especially observable that in the employment of his instrumentalities, God is generally very deliberate. Though he has the power to operate quickly and suddenly,—to speak and it is done, to command and it stands fast,—he seems to prefer the other method. Even if the final blow is sudden, he often takes a long period to make preparation for it. If the result bursts upon us at once, as it sometimes does, a careful eye can easily see that the elements were at work and tending towards the result, for a long time before it was developed. The operations of God in nature are gradual and deliberate. They proceed often through many successive, silent, inappreciable influences, but all tending to the one result. The state of the atmosphere at various periods favors the evaporation of moisture. The evaporation of moisture secures the formation of clouds. The clouds produce rain. The rain, as it comes from time to time, mingled with the warm and fertilizing influences of the sun, ripens the harvest, so that the reaper gathers his sheaves with rejoicing. How distant is the series of instrumentalities, or each of them, taken one by one, from the end. Yet they all tend towards it. How deliberate is the march of God's power and goodness, going forth from the early spring to the autumn, through all the elements, working, night and day, to give man food and health, life and strength, and happiness. Like motion transmitted through an indefinite succession of wheels and cogs, the teeth of one working into the teeth of another, so are the works of God. In most instances God permits protracted toil to precede the fruits of that toil and rest from it. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Time and labor, wisely expended, form the history of many days and months, before the last grapes are gleaned, and the garner filled for winter. Indeed few persons reap, for themselves, the



full results of their labor. They set in motion causes, whose effects are of a more enduring character. The inventor of machinery, the manufacturer, the worker in metals, from the miner up to the most expert artizan,—each sows that which others will reap; each plants the field from which other men will gather a harvest. It is the order of things that many persons are, in most instances, employed to bring one work to perfection. By virtue of that division of labor, which is among the elements of civilization and refinement, no one can take to himself the glory of any entire production. Among the materials of every fabric, either in themselves or in the form which they have taken, there are always some in respect to which the workman enters into another man's labors. When God bestows his blessings upon us, as human beings, by human instrumentalities, it is generally in this deliberate manner. The infant, nourished by food and refreshed by sleep, advances by imperceptible degrees to the vigor of manhood. The improvement of every day, and the influence of every day's improvement upon the ultimate result, is not easily computed. But when the iron muscle, the noble figure, the manly bearing, and the conscious dignity of ripened years appear, they bear witness to the efficacy of the unwearied activity of the influences, each in its sphere, which have terminated in such a result. The work of education, physical and mental, is a work of time. Touch after touch of the pencil brings out at last the beauty of the soul. Grain after grain is knocked off from the marble by the graving tool, till, at last, it stands a perfect specimen of sculpture. The light first appears, an almost imperceptible breaking away of the night; at length the morning redness increases; ray after ray is sent up from under the horizon; and, at last, we have the full brightness of noon. We are often interested in observing in history, or in the lesser events lying within the circle of our personal knowledge, how by a combination of circumstances God prepares the agent who is to take an important part in some great event, then prepares the way for him to act most efficiently, and finally gives him success, by making all beings and circumstances subservient to the end which he designs to accomplish by him. For many years, through the manner and form of their early education and the influences governing them, we can trace the mode in which God prepares men for great occasions. This is especially seen in the history of missions,—in their early principles, their first agents, their original operations, their gradual growth, their increasing success. The method of God's government is slow and deliberate. He is not driven by human impatience. He is not hurried by men's enthusiasm. He is not hindered by impediments, before which men faint. In his government, result follows cause in unceasing succession, and each result becomes a new cause, in unvarying round. Every successive event is dovetailed into that which goes before and that which follows after it. Men labor, and others enter into their labors. One begins what a second and a third carry on, and a fourth completes. And this achievement only opens the way for new achievements still, from age to age.

The same principle prevails, where God acts with a less visible intervention of subordinate agency. In punishing the wicked, lightning does not suddenly smite the transgressor. Nor does a swift-winged bird fly to feed his people in famine. It is the order of things that the best results shall be the fruit of a gradual process. No morning dew, nor shower, nor day of sunshine is the single instrumentality in producing a crop; but they all unite their energy. They are all repeated again and again, till the fruit appears. The sick do not ordinarily recover at once, as if by a miracle; but by the gradual

influence of efficacious medicines, or by the recuperative energies of natural constitution.

The same is true of the method in which God effects his purposes of mercy towards men. It is always true that, in regeneration, an individual passes in an instant of time, from the state of an enemy of God to the state of a friend, from being an unbeliever, to a believer; and it is in this instantaneous change, that the Spirit performs his mighty work upon the human heart. But yet the way for this result may, in the divine counsels, have been long preparing; and by an influence now here, now there, God may have been gradually winding the web of his grace around the struggling captive, till at length his opposition is conquered, and he submits, a willing and a joyful subject, to the authority of the Prince of Peace. How deliberate was the process by which God prepared the world for the birth of Christ and the new dispensation. Prophet, and priest, and king died, full of anticipation, and yet the vision tarried; the glory delayed till every thing was ready, and then Christ came. Still further preparation, however, was demanded for the public proclamation of the gospel of Christ; and he lingered thirty years before he took on him his office as a teacher, and began to astonish men with his mighty works. There were reformers before the Reformation of the sixteenth century. Wiclif, who is commonly called the morning star of the Reformation, flourished more than a century before Luther broke the chain of religious thralldom, and bade God's people go free. Every revival of religion is, in like manner, a gradual work. Many glorious results appear nearly together; but this is, so to speak, merely casual. The preparation for those results may have been in some cases shorter, in others, longer; but in all a reality, which time may not, but eternity will, disclose. In that preparation, now an influence was necessary to be called into action here, and now, there. In one place, a difficulty was to be removed; in another, a facility or a susceptibility increased. Memory, in some cases, must be quickened, to recal past impressions. Instruction must be communicated. The sinner must be convicted of sin. He must understand and perceive the rectitude of God's law. He must be alarmed in view of his danger, and led to the cross of Christ. The influences leading to this consummation may be scattered through years. The hymn learned by the lisping infant may have been the first step towards the conversion of the ripe man. A single word, or a sentence from the lips of a pious parent or Sabbath school teacher, a brother or a sister, may strike the key note, whose vibrations will never die away, but chime in with the harmony of the song of the redeemed. A sermon or an exhortation, heard ten years ago, and another five, and another to-day, seeming to fall on vacant ears and to be sown in listless hearts, may be the links in the chain of blessing by which the sinner is drawn to Christ and his soul saved. When the light and the gay sit in the house of God as if it were no scene of interest to them, and float away from it, apparently, as thoughtless as they entered, who can tell but God has been at work with their hearts? The casket of their memory is his; and if he has locked up there an awakening thought or a divine impression that shall result hereafter in their conversion, who shall forbid him? When men are converted, their conversion is not, doubtless, the sole work of the last instrumentality; but of a series of sanctified instrumentalities, of which the last struck, so to speak, the finishing blow; as every stroke of the artizan's hammer contributes to form the heated iron, till the last completes the work; and, as every dew, and rain, and mist, and damp night, and sunny day contributes its quota to the growing corn, till

the last hot sunshine puts it beyond the reach of detriment by the frost, and secures the certainty of a prolific crop. Hence, if a spiritual effort is not followed by immediate success, it is not certain that it is lost. If an immediate result does not appear, as the fruit of our endeavors, who will dare say that we have labored in vain? If the mechanic does not fashion his instrument by a single blow of the hammer, was the blow misdirected? The rill that comes trickling down the mountain's side, or stealing through the valley, is not the mighty river, pushing its majestic way to the sea. But does it not form a part of it? The dew-drop that lies upon the leaf of the young corn, and in an hour slips down to the root or is exhaled by the heat, does not, by itself, produce the blade or the ear; but does it not accomplish its own part towards it? We ought to appreciate more highly the lesser events and circumstances, which, in the progress of things, may work the grandest and the most benign results. A modern poet has well said,—

“ A pebble in the streamlet's bed  
May change the current of a river;  
A dew-drop, on the infant plant,  
May warp the giant oak forever.”

The missionary Boardman has long slept in dust. How often have his brethren visited the green grave where he rests, and wept that he has ceased from among the living. But when a native preacher returned from the forest, some five years ago, reporting that during his absence he had baptized 1550 Karens, all disciples of Jesus, did we not at once remember Boardman, and think “He being dead yet speaketh?” The time of his labors among that people, and of his death is so recent, that we can easily trace the connection of his instructions with these results. And if that happy teacher has any of the spirit of a Christian, instead of boasting of the conversion of those Karens as if it were his own work, he will rather refer it to the teacher by whom he was himself brought to Christ, and this one will refer it to his spiritual father, and so back to their first missionary; while the first missionary will see only God's hand in sending him thither and giving him success, and all will join in the ascription, “Not unto us, not unto us, but to thy name be the glory.”

And so it will be in the conversion of the world. The preparatory work for that great event is going on. Sometimes, in some places, it seems to be retarded: but even then, it may, in some imperceptible way, proceed; or if it is delayed in one place, it is only that there may be a more successful application of power at a more important one. The points at which the work is begun are constantly multiplying. It is as if rays of light were shooting up from every part of the horizon, and meeting in a point over our heads, in whose splendor the whole earth is to be bathed;—not to be illumined by one sun, but swallowed up in one glory;—not to send its inhabitants from local temple to temple, but to be itself the temple of the Lord God and of the Lamb;—not to be any longer the ignorant worshippers of the unknown God; but to send up the purest incense of praise from every household and every heart.

“Let us not be weary in well-doing; for in due season we shall reap, if we faint not.” Let us view every spiritual effort made among us or by us as a part of the great preparatory work, by which souls are to be brought to Christ. We may not see the fruit of all our endeavors. Other men have labored, and we have entered into their labors. We labor, and other men will enter into ours. Let us, therefore, prize every opportunity of doing good. Let us use every mea-

son of prayer, as a means of increasing our efficiency. Let us not boast of the good wrought by us, as if it were our work, and not the work of our fathers; yet not the work of our fathers, but the work of God. And while we ply the work of faith and the labor of love, let it be in the patience of hope.

"Thou canst not toil in vain;  
Cold, heat and moist and dry  
Will foster and mature the grain  
For garner in the sky.

"Thence, when the glorious day,—  
The day of God, shall come,  
The angel-reapers shall descend,  
And Heaven cry, 'Harvest Home.'"

### SYSTEMATIC CONTRIBUTIONS.

The command relating to the evangelization of the world was issued by our Lord to be fulfilled by the eleven apostles and by their successors in the ministerial office. And, as the Lord has ordained that they who preach the gospel should live of the gospel, it is the duty of all Christians and of others to sustain those who go into all the world, for the purpose of preaching the gospel to every creature. Thus the command is of binding force and efficacy in respect to two classes of persons,—those whose office it is to preach the gospel, and those who are under obligation to aid them in that work, by liberating them from the necessity of occupying themselves in any other engagements. The period during which the command is in force is from the time of its promulgation until its complete fulfilment,—until the gospel shall have been preached to every creature in all the world. A statistical survey of the world shews us at a glance that much is to be done, before the whole world shall have heard the sound of the gospel. There is a class of persons, whose official rank and whose qualifications make it their duty, in the providence of God, to preach the gospel; and there is another class, who have the means to sustain them while they are doing it. God has formed, qualified and deputed these two classes of persons for their several efforts, in reference to the great duty designated. He has also invented the gospel, and rendered it available, in its renovating, sanctifying, benign and saving efficacy, to meet the wants of all mankind. The divine apparatus for the evangelization of the world is, therefore, complete. It remains only that the use of that apparatus by those who are able and appointed to wield it, should be judicious, effective and persevering.

The missionary work is one which requires the constant application of the appointed energies, until the necessity in which it originated is fully met. A benefaction once or twice in a man's life, an occasional effort after a stirring sermon, a mere temporary enthusiasm, is not adequate to meet the wants of a perishing world. What may be necessary to be done, or what endeavors may be spared, in some future brighter and happy age, we cannot tell. But during the life-time of the present generation, at least, we may anticipate the necessity of daily offering the prayer, "Thy kingdom come." And as long as our sphere is in the church militant on earth, it will be necessary that our contributions should be poured into this department of the treasury of Christian benevolence.

in a continual stream. Constancy in these efforts is as essential to the accomplishment of the end proposed, as an enlarging liberality. The earth is made comfortable, and fit for the abode of man, by the regular and constant recurrence of day and night, summer and winter, seed time and harvest. The constant supplies of warmth and moisture enable it to send up from its prolific bosom the annual harvest. The river depends upon the brooks, and streams, and living springs, and humble rills,—to pour their constant tribute into its waters,—to enable it both to maintain its own being, and to waft upon its broad expanse the commerce of the nations. Of what use would be an occasional rush of a fiery comet near the earth's path, if we had not the daily sun? Or an occasional flood, if there were no regular return of dews and gentle rains? Or a yearly freshet, pouring from the mountains, if the river were not fed by constant streams? Or two or three days' provisions for the inhabitants of a city, whose life depends upon an additional supply, day after day, week after week, and month after month? It is of the first importance that the truth be constantly remembered, that the conversion of the world cannot be secured, so far as human instrumentality is concerned, without a constant supply of the means. The command is,—“Go ye into all the world and preach the gospel to every creature.” The preachers of the word must go forth enlarging the circle of their efforts, and pushing the conquests of the cross, till the letter of the command is fulfilled. And, in like manner, the friends and supporters of missions must continue to aid them in their work, by a constant supply of the means. The government at home must furnish food and clothing to their soldiers, regularly and constantly, or their progress in subjugating their foes will be arrested in the midst.

Moreover, as the aids furnished to those who are concerned in preaching the gospel to every creature must be regular and constant, so also they must be gradually increased. The amounts which would sustain our missionary operations in the beginning, will not meet their necessities now. Success itself requires increased effort; the more free is the access of the gospel among the heathen, the more servants of God are needed to proclaim it. The more converts there are, the more spiritual labor is demanded to watch over them, and to reap the new spiritual harvests which their instrumentality has brought forward. The more Christian churches are gathered out of the midst of heathenism, the more ministers are needed to break to them the bread of life. But success may well be met by a thank-offering of enlarged benevolence. Besides, the burden cannot be heavy; for with the increased necessity of contributions, the number of those who have themselves become Christians, and hence the number of those who are actuated by a missionary spirit, is increased, and there are more contributors to meet the necessity of new contributions.

The occasional documents issued by the Committee of the Missionary Union, setting forth the necessity of regular and of enlarged contributions to meet the increased expenditures of the cause, demand our serious and earnest attention. Their requests harmonize with our duties. The word of God teaches us to do what in us lies to save the perishing. Gratitude for the blessings of the gospel should prompt us to wish to diffuse the same blessings. The spirit of Christianity is a spirit of benevolence. It may be said of the missionary cause, and of men's spiritual necessities, as truly as of their temporal ones,—“He that seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

## THE PROSPECTS OF THE MISSIONARY ENTERPRISE.

Let us attend to two points by which the missionary cause is commended to our earnest interest and patronage.—1. Its feasibility, and 2. Its cumulative encouragements.

1. The missionary enterprise does not lie open to those objections which lie against many, if not most human enterprises. It cannot be said that the good aimed at by missionary efforts is imaginary and not real. To change the degradation and debasement of the idolater to the pure and elevated spirit of a Christian worshipper, to substitute the soul for forms, faith and love and hope for slavish, but impotent fear, a blessed immortality in prospect, for transmigration or annihilation, to call forth parental love, filial duty and Christian benevolence, to raise woman from toil, hardships and contempt, to kindle the beginnings of heaven, and to pour its tides of joy through the soul of the heathen once profane, obscene, grovelling, worldly and perishing, is not an imaginary good. Compare a Turkish opium-eater, a lying Bedouin, a Hindoo devotee, a fanciful Chinese, a New Zealand cannibal, or an Indian Thug with an humble believer, born of the Spirit, contrite, solemn, holy, sitting at the feet of Jesus and in his right mind, and you will see that no objection can lie against the missionary enterprise, on the ground of its proposing an imaginary, and not a real good. Nor can it be said to have reference only to a distant good. Christianity elevates men as soon as it touches them. The missionary enterprise proposes to be the lever that shall lift men out of the dust, for this world, as well as for the next. Its plan is to renovate society, as well as to regenerate souls. And in the train of our missionary efforts, the cause of education advances as regularly as the cause of religion. The gospel makes an educated nation wherever it is introduced. About twenty-five years ago, the Sandwich Islands were a nation of idolaters, offering human sacrifices and rioting in every abomination. Now, they are not only a Christian people, but they have a newspaper printed in their own language. Fifteen or sixteen years ago, the Karens had not a written language. Now they have not only a written language, but books, and schools, and teachers, pastors and churches, and a religious newspaper in their own tongue. The missionary enterprise trains men for usefulness and honor in this world, and for heaven in the next. It cannot be said that the expense of the enterprise is disproportionate,—being too much paid, for too little obtained. The American Baptist Missionary Union has thousands of native converts gathered into Christian churches, around whom education, civilization and Christianity are diffusing their benign results; and yet it has never expended in a year more money than is required to build four or five miles of railroad, under the most favorable circumstances. If one soul is worth the price of worlds, and might well be purchased by the blood of the Son of God, how can that enterprise be accused of costing more than its results justify, when, through its instrumentality seven thousand saints on earth worship God, who with thousands more will be at last plucked as brands from the everlasting burnings? It cannot be said that the means to carry on the enterprise cannot be secured without impoverishing other departments of life or benevolence. What community, town or village, what parish, or church, or individual, or what commercial, manufacturing, agricultural, educational, benevolent, public or private interest has ever suffered essential injury through the means of the

season, and month, and day, we know the promises hasten,—hasten to their fulfilment. Many things might be stated showing that the tendency to this great consummation is constantly growing stronger,—as the tide of a river flows more strongly as it approaches the precipice, down whose crags it is about to plunge. The ratio of the success of missionary efforts has for a while past greatly exceeded the ratio of the increase of the agencies put in operation. It has recently been as the scripture says, “One shall chase a thousand, and two shall put ten thousand to flight.” “The little one shall become a thousand, and the small one, a strong nation. The missionaries labored in Greenland twenty years before the first convert was reported. Our brethren in Burmah baptized the earliest fruit of the mission not till after six years of wearing labor and discouragement. But now, within three or four years, the labors of one man in the islands of the sea, have been blessed by the raising up of a church of 5,000 members; and a few weeks of preaching in the Karen jungle, not a great while since, added more than 1,500 to the professed followers of Christ.

Christian men and women, set apart as the servants of the living God, have you considered these things; and have they led you to regular, and constant, and liberal efforts to promote the missionary cause? You have enjoyed your Sabbaths and your Christian privileges. The Lord’s table has been spread for you every month, since the day when you were joined to the church. You have had promises, and prayers, and helps, the arm of God, the strength of the Spirit, and the intercession and the blood of the Son: and for all these, how much do you owe to your Lord? Mere prayers or thanksgivings are cheap. They make no demands upon the purse. David said, “I will not sacrifice unto the Lord with that which doth cost me nothing.” We ought not to sacrifice to the Lord, with that which doth cost us nothing. But let every reader seriously answer this question,—At the judgment seat, how much will it appear that you have given to promote the conversion of the heathen? How much will it appear that you have done to secure their salvation? Of how many rejoicing spirits, saved by missionary endeavors and in the train of Christian liberality, can you say, I did my little towards the bringing of these trophies to Christ? Our office, as stewards of God’s possessions, will soon be surrendered. He will soon send his messenger to say to us, “Give an account of thy stewardship, for thou mayest be no longer steward.” As the saint will soon give account of his profiting under the divine word, and with garments of white will stand accepted before the throne,—as the dying sinner will soon enjoy his last offer of mercy, and then perish, delaying and neglecting it,—so shall we each soon make our last, crowning donation to this great cause, and then surrender our stewardship. As often as the clock ticks, one soul enters into eternity, prepared or unprepared, holy or unholy. Some of them are the souls of the idolatrous heathen. We are in the great tide of souls, pressing towards eternity. How near we may have come! We only wait our turn. But while we have opportunity, let us sacredly set apart a portion of our property, of which we shall say in the broken English of the Karen disciple, “This no me money; this Jesus Christ’s money.”

## A GLANCE AT THE WORLD.

*More than three-fifths of the race of Man are idolaters*, though we are near the termination of the sixtieth century of its history, and of the nineteenth century of the Christian era. Nearly sixty generations of men,—numbering forty thousand millions, have lived and died, since Jesus Christ “brought life and immortality to light through the gospel.” There are now one thousand millions on the earth, of whom

630,000,000 are Idolaters,  
100,000,000 “ Mohammedans,  
6,000,000 “ Jews,  
264,000,000 “ nominal Christians.

A few millions more than *one fourth*, have nominally recognized Jesus Christ as the Savior of mankind! Of these,

130,000,000 are members of the Roman Church,  
56,000,000 “ “ “ Greek Church,  
8,000,000 “ “ “ Armenian Church,  
70,000,000 “ “ “ *nominally* Protestants.

There are, then, 194,000,000 bearing the Christian name, to whom the bible is a sealed book, and only about one fourth of the population of the globe who are permitted to read it, and are favorable to its circulation. Of these, not more than 40,000,000 are professors of any kind of Christianity,—one sixth of nominal Christians,—one twenty-fifth of the population of the world. Of these, not more than 25,000,000,—one tenth of nominal Christians,—one fortieth of the entire population, are the evangelical followers of Christ. Therefore, we have reason to believe, that at this very hour, thirty-nine fortieths of mankind possess unregenerate hearts! In this condition do we find the world, having passed through the revolutions of nearly six thousand years.

It is now nearly half a century since the commencement of the Modern Missionary Effort. The following table exhibits the brief results of what has been accomplished in these fifty years among the heathen:—

2,000 Missionaries,  
7,500 Assistants,  
4,000 Churches,  
250,000 Converts,  
3,000 Missionary Schools,  
250,000 Children and adults belonging to them.

200 Dialects into which the bible is translated.

32,000,000 of bibles scattered over the earth in languages spoken by 600,000,000!

But such a table will give no adequate idea of what has been accomplished. If the slightest disturbance of the least particle of matter is felt throughout the confines of the material universe, and the influence of a single thought is perpetuated forever throughout the universe of mind, who shall undertake to limit the influence of a single impulse of good? If no one can estimate the influence which a single regenerated soul can exert on the corrupt mass of humanity, what shall be said of the influence which *two hundred and fifty thousand* can exert scattered among heathenized millions? If one bible left to its leavening influence would work out in time the evangelization of the world, what shall be said of the power which *thirty-two millions* are every where exerting at this moment?

But vast as are these results, *what remains to be done* is still more immense. Only one fortieth of mankind have felt in their hearts the power of the gospel; the remaining thirty-nine fortieths are “aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world.” Eph. 2: 12. When we consider, that thirty-two millions of bibles are abroad in the earth, translated into languages spoken by 600,000,000; let us not forget that only one in thirty-one, on an average, have in their hands the bread of life; that 968,000,000 are destitute, and that to 400,000,000 the bible is a sealed book this very hour. When we consider that several hundred thousand have been rescued from heathenism in the last fifty years, 200,000 of



whom, perhaps, are now alive, let us not forget the millions that have perished in their sins, and the millions that have been heathenized during the same period. Heathenism has been on a terrible increase for centuries. *It is a startling fact, that the disparity between the friends and the foes of Christianity, between the disciples of the Savior and unconverted men, is greater, vastly more so at the present time, than it was fifty years since.*

Such, indeed, is only a "glance at the world," a mere *coup d'œil* upon this vast missionary field,—this terrific moral harvest, which so deepens and widens and waves in the distance!—*J. L. Butchelder.*

## American Baptist Missionary Union.

### MAULMAIN MISSIONARY SOCIETY.

*Extracts from the Eleventh Annual Report.*

(Continued from p. 144.)

#### The Burmese Boarding School

Has been, in general, conducted in the same manner during the present, as reported the past year, except that a department has been added for boys of another class in English studies *only*, the expense of which has been entirely borne by the parents or guardians of the children. This branch was commenced in January, with only five scholars, and has increased to upwards of twenty. The average number has been about fifteen.

The Burmese boys' department has averaged fifty-five.

In the female department of the school there has been an average of thirty.

Total average one hundred scholars.

The proportion of day to that of boarding scholars, has for several years been increasing; but the former, in point of numbers, still falls a little below the latter.

The accounts of the school for the past year, not having yet been closed, cannot at present be precisely given. They will (including the three departments) probably amount to about 3,500 rupees. It is expected that half of this sum, at least, will be paid by those residing in this place, and it is hoped that the day is not distant when the entire expense of *the schools* will be met by *the inhabitants* of Maulmain.

Items of expenditure, such as board, clothing, &c., are still furnished at the same low rates as mentioned in the last report; the same branches have in general been taught as therein indi-

cated, and the improvement made by the scholars has afforded satisfaction to their teachers.

A steady progress may be observed, toward a proper estimate of a sound and enlightened education, as well in the minds of the community generally, as in those of the scholars; and not the least satisfactory feature in the present condition of the schools is that which evinces a state of moral improvement very far in advance of what its early history exhibited.

The last report mentioned nine of the scholars as having been baptized on a profession of their faith in Christ during the period to which it referred. These have, in general, continued to adorn their profession by a correct deportment.

During the present year four have been baptized,—one now a scholar, and three previously scholars, and still connected with the school. Others are expected soon to follow their example and publicly profess their faith in Christ. The general interest manifested by the scholars, in obtaining a knowledge of the word of God, in meetings for social prayer and in singing praises to God and to our Redeemer, attest the school to be, what it professes to be,—*a Christian school*, that is, a school where the authority of Christ is acknowledged and his name revered.

Having been blessed of the Lord, the school has been made a blessing to others. It has been made a channel through which the waters of life have flowed in every direction to the multitudes around us. When we say that God has made this school a blessing to multitudes, we refer not only to the fact, that the numbers are constantly increasing who seek to enter it,

but also to *another fact*, not less important to the interests of religion, that through the influences of this school on the community, Christian day schools are now established in various parts of the town, where, till recently, we have labored in vain to maintain them. We see more distinctly the blessing thus conferred on the community, when we consider that these schools are not only nurseries of religious instruction, as schools, but that several of them have thus become regular preaching stations, second in importance to no others in the town. No other mode of labor which could have been adopted would probably have brought so many Burmans, who were strangers to the truth, under the direct and stated preaching of the gospel.

Again, we feel constrained to acknowledge the blessing of God on this school, and take fresh encouragement in our labors, when we consider the fact, that the greater portion of members received into the Burmese and English churches here for the past two years, have been such as were, at the time of being so received, or had previously been, connected with this school.

Thus, while it has been our aim to acknowledge God in all our ways in this school, and to fulfil, to the greatest possible extent, the last command of our blessed Savior, "Go ye into all the world and preach the gospel to every creature," he has not failed to bless us with his favor.

Your prayers in its behalf are earnestly entreated, that he will *daily* shed down upon it the saving influences of his Holy Spirit.

#### Day schools in Maulmain.

With the funds supplied by the Society, four Burmese day schools, taught by native Christians, one at Dinewoonquin, one at Tavoyzoo, one at the south end of Moung Gan's village, and one at Mopoon, have been commenced. They have not been in operation long, but a good number of children have learned to read and write their own language, and several have commenced the study of arithmetic. Religious books are daily used in the schools, religious instruction given, and the exercises commenced and closed by prayer; on the Sabbath, too, the children are required to assemble for religious worship, and the parents frequently come and listen

to the instructions given to their children.

It is natural that the inquiry should be made, "What results have followed these labors?" With regard to the result of missionary effort among the Peguans and Burmans, we are able to state unhesitatingly that the prophecy, "Many shall run to and fro and knowledge shall be increased," is being verified among them. The people are becoming acquainted with the leading doctrines of Christianity. They have learned that Christians believe in an eternal God, the Creator and Preserver of all things, and that Jesus Christ, his Son, is mighty to save all who will put their trust in him, from sin and hell; and the conviction is gaining ground that this is the true religion. Very few in comparison with former years are inclined to dispute,—most listen respectfully when addressed either by a missionary or native assistant, and many acknowledge the truth of what they hear, and here and there one appears desirous of becoming interested in the "great salvation." There are several very interesting cases of inquiry. One woman, upwards of eighty years of age, appears to be on the point of embracing the truth, and becoming a decided Christian; several of her children also listen very attentively to the preaching of the gospel, and acknowledge their conviction of its truth. In every part of the town, and in Amherst, and in the country villages, many manifest a friendly spirit, and are pleased to have the assistants visit them and converse on religious subjects. Many, too, are anxious to place their children in the mission schools, although they know they will receive religious instruction. A great change in this respect has taken place within a few years, and affords encouragement to persevere in our labors.

There are obstacles in the way of the conversion of the Burmans and Peguans, but "the weapons of our warfare are mighty through God to the pulling down of strong holds." The gospel has proved the power and the wisdom of God to the salvation of some, and there never was less ground for discouragement than at the present.

#### The Karen Theological Seminary

Was reported so fully in the last Annual Report of the Society, that a minute account of its labors, the past season, would be mostly but a repetition of what was then presented, and

is therefore unnecessary. The sixth term commenced on the 18th of April and closed on the 2d of October,—present, twenty-five pupils. The studies pursued were about the same as in previous terms, except that more attention has been given to the Old Testament than had before been done. (For remainder of report of the Seminary, see Mag. for April, pp. 108-9.)

#### The Karen Normal School

Has been in progress during the last year, as heretofore. Additional pupils have been received, and some have been dropped for want of sufficient promise, either of ability or of disposition, agreeably to the original design of this school. It is not intended to retain any but the most promising. The whole number of pupils the past year was thirty-six, twenty-one boys and fifteen girls. Their course of study has been the same, as named in the last report of the Society. They are making good progress in the various branches assigned them, and in the English language, through which they receive all their instruction. For capacity and for moral character, it is not seen that they fall below an equal number of European children.

During the past year, the school has enjoyed the untiring services of Miss Vinton,—and the results, *thus far*, are in all respects fully equal to our most sanguine expectations. Five of the pupils have, the past season, been received by baptism into the church, and others trust that they have been made new creatures in Christ, through the power of the Holy Spirit.

Mr. Binney presents his grateful acknowledgments for the liberal donations made to this school, as also for those made to the Karen Theological Seminary.

#### Sgau Karen Boarding School.

This school commenced the 1st of April, under the care of Rev. N. Harris and lady, and continued six months. The average number of pupils per month has been seventy-five,—sixty-five boys and ten girls. About sixty of the boys have studied, more or less, reading, writing and arithmetic. Of the older classes, about twenty have studied surveying. Of the girls, there has been one class which has studied natural philosophy.

The expenses of the school for six months, including board, clothing, travelling and assistant teachers' wages,

have been  $\text{ra. } 741 \text{ } 7 \text{ } 1$ . Average expense for each scholar per month,  $\text{ra. } 1 \text{ } 8 \text{ } 8$ .

We have the privilege of acknowledging 200 rupees received from the Maulmain Missionary Society toward the support of this school.

It may be said that the greater part of the pupils were members of churches before they came to school this year, or they were cherishing the hope that they had passed from death unto life. During the term of school, fourteen were baptized on profession of their faith in the Lord Jesus Christ. Six others have asked for baptism; and it is hoped that the remainder, if properly instructed, will, by the Holy Spirit's influences, be led to "choose that better part which shall never be taken from them."

From what has been presented, it will be seen that this Society has, for most of the past year, sustained ten assistant preachers, and recently, one reader of the scriptures, and has also materially aided nine schools, embracing nearly four hundred scholars.

#### Contributions of native Christians.

From the reports of several past years it will also appear, that the native Christians have been accustomed to contribute to its funds. For the advancement of the same object, the Karen church at Dong-yan has formed a missionary society, and designs to support one or more missionaries. To this it may be added, that the Burmese church in this place have had a similar society for the past three years; which has raised annually more than 300 rupees, and has supported the whole time two, and a part of the time three, native missionaries.

In the Burmese department, there has been much to afford encouragement in sustaining schools. In the boarding school, especially, may be seen the genuine fruits of faith in Christ; and if the Burmese *day* schools are allowed a due share of attention, we may hope that they will be attended with similar results. The former has unquestionably done much to prepare the way for the latter, by disarming prejudice against Christian schools, and establishing a general belief in the minds of the natives that their own systems of education are far inferior to those adopted in these schools. Under these impressions, four Burmese *day* schools, as already mentioned, have been established during the past year,

and are still in progress, most of them with excellent prospects and under a decidedly Christian influence. In connection with these schools, the Rev. Mr. Haswell has frequently preached the gospel to listening multitudes, and given much religious instruction in a more private way, and not without some fruit of his labors. The Rev. Mr. Stilson has also usually preached at one of the school houses every Sabbath evening to interesting assemblies. The Rev. Mr. Stevens has frequently preached at the different stations; and at the Obo day school house and neighborhood, the Rev. Mr. Mason has preached on Sabbath evenings a part of the year. The labors thus performed, in conjunction with the teachers of the schools, who daily conduct religious worship with the scholars, give religious instruction and teach religious books, cannot fail, with the divine blessing, ultimately to produce most cheering results. Such indeed are, to some extent, now apparent.

We are not left, therefore, to contend as those who beat the air. The same gospel that raised our ancestors from a state of heathenism, and has brought us to our present elevation as Christians, has, within six or eight years, converted as many thousands of Karens, and numbered them among the children of the Most High; while its holy doctrines, brought in direct contact with those of Buddhism, have been observed undermining its sacred hulwarks, and making a steady progress in subjugating to its sway the judgments and the hearts of the more self-righteous Burmans and Talings.

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#### CHINA.—Letter of Mr. Dean.

While resident at Ningpo last autumn, Mr. Dean took the opportunity to visit a few places in the neighborhood; and on one occasion, a few days before his departure, accompanied Dr. Macgowan and the Rev. Mr. Jarrom to a city distant from Ningpo about 150 *lis*, called

#### Fung-Hwo.

This is a Heên city or walled town of the third class, containing about forty or fifty thousand people. It contains, like other towns of this class, its Confucial temple, hall for examination, various idolatrous temples, and buildings for ancestral tablets. It has

also a foundling hospital with two hundred or more foundlings, most of whom are put out to nurse in private families. The town is situated up near the base of the line of hills which surround the plain, at the centre of which Ningpo is situated. On leaving this central city of the district, we followed up one of the branches of the Ningpo river in a south-western direction, but by a winding course, till we came, after eighty *le* from Ningpo, to a little village called Nain Dú. This we reached during the night; and after exchanging our large boat for a small one adapted to the shallow stream we were to follow, we left this place just as the rising sun was reflected from the dew-drops, which were suspended from the mulberry trees planted along the banks of the stream. This was but a mountain rivulet, whose clear waters run gently over its clean bed of white sand and pebbles. This contrasted beautifully with the wide rivers of muddy water, so common in this part of China. Usually the majestic rivers here at high tide rise nearly to a level with the plain which stretches off from the banks; but the banks of this little stream rise eight or ten feet above the water, and near these banks were gardens of tea plants with the white flowers, ripening seeds and green leaves on the same branches. We stopped at different places and gathered flowers and seeds of this famous plant, whose leaves are in daily use by every house-keeper in the civilized world. On our way we passed frequently, on the banks of the river or off a little distance on some eminence, or embowered in a grove of trees, idol and ancestral temples, with here and there an ancient spire, rising seven or nine stories high, as a mark of the superstition of the people; some of which were covered with grass or small shrubs to their top, proving their antiquity.

Just before reaching Fung-Hwo, we landed in its suburbs at the foot of a covered bridge, which forms a thoroughfare across the stream and at the same time a line of shops and market stalls on each side extending across the stream, which here is about 200 feet wide. On the bridge were fruit stalls, cakes, vegetables, hardware, artisans in brass and iron, tailors, barbers, &c., while the throng of people constantly passing rendered it difficult to press through the crowd. We succeeded in crossing and recrossing this bridge, which was suc-

tained by three buttresses of stone, beside those on each bank, so high that large boats could pass under it, being about twenty feet above the water.

The suburbs on each side of the bridge contained several thousand people, and the shops were well furnished with provisions and clothing; among the latter were a good assortment of furs and silks. We soon procured here a sedan chair made entirely of bamboo, with a cotton cloth thrown over the framework, to shield us from the sun, and started off to the city a mile or two distant.

On our way we passed some water-wheels used in pounding rice. This was the first instance in which we had seen in China water power employed to save manual labor. The whole was of the rudest kind, being a mat-shed, in which were a line of half a dozen stone mortars; a stone pestle was passed through the end of a lever ten or twelve feet in length, with the fulcrum near the walls of the shed, the short arm of the lever passing outside where the shafts passing through the cylinder, as it turned by the water-wheel, pressed down the short end of the lever, when the pestle, at the opposite end, was left to fall by its own weight into the mortar. The water-wheel was not above seven or eight feet in diameter,—an under-shot wheel,—with a slight head water gained by conducting a part of the stream by a dam of rough stones. One mill would perform the work of five or six men. The people told us that a little further up among the mountains, water was employed for turning stones in grinding wheat, rice and buckwheat; all of which are found in this region. In passing through the market of the town, we were surprised to find beef in different places and considerable quantities exposed for sale, and where it was not possible to expect other than Chinese consumers. The market was also well supplied with pork, kid, fowls, with wild ducks and geese, and pheasants. Wild game is also common at this season of the year at Ningpo and Shanghai. Pheasants for twenty-five cents a pair.

Fung-Hwo, since the late rebellion three or four years ago, has been regarded as an unsafe place to visit by foreigners; and, indeed, the people of Ningpo have regarded its inhabitants with some fear, since they at that time had their city walls for some days or

weeks covered with the military from Hang-Chau, to guard them against an invasion, which had been either threatened or feared from the people of that district. They had been incensed, it would seem, by the extortion of their local officers, who in collecting the government revenue had added a large percentage for their own personal benefit. When their wrongs were redressed, they became quiet and peaceable.

Tracts distributed.—Fewness of readers in China.

During our trip, a few tracts were given and some conversation held with the people on religious subjects; but giving books to the Chinese here, as elsewhere, gathers a clamorous crowd and is attended with little good. Few of the people can read, and those who can would much rather receive a copper cash (the *fifteenth* of a cent), than the best volume of a Christian book that could be made. They seek books because they are given; if offered for sale at any price, there would be few purchasers. The number of intelligent readers in China has doubtless been greatly overrated, and the number of anxious students of divine things among the Chinese must be extremely rare. At Ningpo, a city perhaps second to none in this region except Hang-Chau and Sú-Chau in point of purity of language and learned men, we were told that among the males not one in ten, some said one in twenty, and one Chinese scholar said not more than one in a hundred, could read a book understandingly; and as for Chinese women, he said he had seen but one in the city who could read. It is believed that the amount of good to be expected, by the general distribution of books among the people who have not the privilege of oral instruction in Christianity, will prove to be very little. We saw one Chinese ford the stream to reach our boat for a book; but we have no proof that he or any other will read more than its title page. And we have heard that Chinese have "begged for books with tears in their eyes;" but it has seldom been our lot to see the Chinese weep, unless for the loss of their money, or while facing the north wind. We have seen them laugh while speaking of the death of a friend, and we have seen them wail and weep at funerals; but both the smiling and weeping suddenly changed to the funeral of the president.

entrance of a foreigner, who might excite a smile among the mourning group, who would then proceed with their sorrows as if nothing had happened. This office is generally performed by the women; while the sons or brothers of the deceased stand with their white cap and white dress, as dignified as a block of marble.

Chin-Hae — Lih-kong — Chapú — Passage to Shanghai.

I left the friends at Ningpo the last of November, all in comfortable health and encouragingly employed in their work, and went with Mr. Lord to Lih-kong, to inquire for a passage to Hongkong. We went down the river from Ningpo to its mouth, some ten or twelve miles, in three or four hours; and at Chin-Hae exchanged our boat for one that would take us out to sea. While this exchange was being made I walked through the town, which is walled and contains 20,000 or 30,000 people. We engaged a boat for half a dollar to take us off to Lih-kong. This is an island some ten or twelve miles from Chin-Hae, and five or six miles long. It has a pleasant valley running across it, and on each side are tea-gardens and other shrubs, giving the island a pretty appearance. The islands in the neighborhood of the mouth of Ningpo river are hilly, like the southern coast and the neighborhood of Hongkong, though not so barren as at the latter place.

From Lih-kong Capt. Priestman, of the "Ternate," kindly gave us a passage in his own boat across the bay of Hang-Cháu to Chapú, from which place we proceeded overland to Shanghai. While crossing the bay we passed near the spot where the lamented Lowrie was thrown overboard and drowned by Chinese pirates, but a gracious God preserved us from danger and prospered our way. At Chapú we spent six or eight hours in walking through the city and back on its walls, getting a good view of the Tartar city within the walls of the town, which is also surrounded by a second wall; and from the walls enjoyed a fine view of the extensive plain stretching off towards the north and west, and covered with cotton fields now reddened and dead from the late frosts, which have left ice on the water in some cases three-eighths of an inch in thickness. The passage from Chapú to Shanghai lay through a rich silk and cotton district and a lovely country,

well watered, and ornamented with farm houses, and groves of trees around the resting places of the dead.

I am now at Mr. Goddard's, and expect to leave in a day or two for Hongkong. Mr. Tobey and wife left here for the United States a few days ago in the "Houqua." Mr. and Mrs. Percy, from the Canton station, have just joined the brethren here of the Mission of the Southern Baptist Convention. It appears a time of general health here, and my own health has been as much benefited by this trip perhaps as it was by my visit to the United States. I hope soon to resume my efforts with new zeal at Hongkong, and bespeak the prayers of my friends of the Board that I may not labor in vain.

GREECE.—Extracts from Mr. Arnold's Journal.

(Continued from p. 150.)

Oct. 11. Another letter from Zante to-day. K. writes that he is still confined to his house by day, partly on account of the still excited state of the populace, and partly for want of suitable clothing. He has, however, ventured out in the evening. Mr. P. writes very strongly in praise of K. He says, "The evening after my arrival, I had the pleasure of embracing our beloved K. I seemed to see the face of an angel; and truly he is altogether changed. His sufferings have, as it were, sanctified him. His prayer, immediately after we met, was in the highest degree earnest and affecting. He acknowledged to me that he never knew what true prayer was until on the day of his persecution, while in the house of the bishop, when his heart was opened in unreserved communion with God in prayer for the conversion and salvation of his persecutors. It is impossible to describe what K. suffered on that dreadful day:—insomuch that you would suspect me of exaggeration, if I should undertake the description. And besides, I choose to omit it, because I think it is unbecoming in a Christian to recount such things, having always in view the incomparably greater sufferings of our Divine Redeemer." He adds, "Our only friend is M. (This is the young man I mentioned in my letter of Sept. 12th, as having gone to Zante with K. K. says of him, 'I think I perceive in him some evidences of regeneration.') He

visits us, and with him we read the word of God. But the rest, who formerly met with us, behold us from a distance." Again he says, "On the coming Sabbath we shall invite our acquaintances, and whosoever we meet, to my house, to read the scriptures with K., and may God be our helper. We hope in him alone, and, therefore, we shall not be confounded."

It would be gratifying if this were all. But — writes me in a less satisfactory tone as it regards K.

Mr. Arnold here alludes to some injurious reports which existed in regard to K., that he has been under the bishop's censure for a year or so, for immorality. He adds, however,

I am slow to believe this charge, having heard nothing of it until *after* K. became a stigmatized person on account of his Protestant sentiments; and yet I can hardly feel at liberty to disregard it altogether. May the Father of lights and mercies direct my judgment and practice aright in this perplexity.

15. At Greek service this morning sixteen persons present. Preached from Job 22:5.

17. Another letter from Mr. P. to-day. He writes as follows with regard to last Sabbath. "I have been with K. the whole day, and with three young men,—my relations,—who for the first time have joined us;—the one a very promising young man, the other two, out of curiosity, rather than any thing else; still they liked very much our explanation of the subject,—justification by faith. We tried every means in our power to make them understand it, referring to many parts of scripture. They expected to hear a sermon on the subject; but we represented to them that it is better to explain scripture by scripture, which leads to a deeper investigation of it, and just as the Spirit of God may lead us, after praying for his guidance."

22. At Greek bible class this morning, had between twenty and thirty. One old priest came for the first time. We read the first chapter of Galatians. The old man seemed quite satisfied with the earlier part of the exercise; but when we came to the 19th verse, he had much to say about the family of our Lord's mother, how Joachim and Anna, her parents, were a long time childless, and how fervently Anna

prayed for children; and when he saw that I had very little reverence for the traditions of men, he showed displeasure; and on my asking him where he had learned all this, as the scripture do not even so much as give us the name of the mother of Mary, and they do of her father, it certainly was not Joachim, he went out abruptly.

At the English service in the evening about fifty-five were present. Preached from Micah 6:8.

29. Preached in Greek this morning, exposition of Acts 4:13-22. About thirty were present, mostly young men. After sermon several stopped to hear while a young man, who has often distinguished himself on these occasions as a zealous champion for orthodoxy (as they commonly call their ownodoxy) disputed with me about the authority of councils.

31. Mr. P. writes from Zante, "Two days ago the Director of my school (he is teacher of English in the government school,) Mr. —, shewed great concern about the books I used, saying that there were reports in circulation of my using forbidden books, and in the ones mentioned in our regulation I understood immediately that he referred to the 'Dairyman's Daughter' which I had recommended to my pupils for translation into English; (it is speaking, of course, of the Greek translation of this tract,) and although it has been in use for two years, and no complaint has been made by the parents or friends of my pupils, he forbids its use for the future. He asked me to limit the reading of the scriptures to once a week; but I referred to our articles, and the thing dropped at once. He said he would write to Corfu about it, and also about forbidding the tract,—'The Dairyman's Daughter.'"

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#### Letter of Mr. Arnold.

A letter of recent date (March 9) gives less encouragement in the case of K.

The subject which was chiefly occupying my attention when I forwarded my last extracts from my journal has continued to be a theme of thought and of some anxiety, and has not approached much nearer (except in point of time) to a definite and satisfactory decision. I allude to the case of K. I have received letters from him almost weekly since that time. These letters

have not, on the whole, tended to increase my confidence in him. He has now, influenced, probably, by a hint from me, renewed the proposal to open a room for social prayer and occasional preaching. If this measure is not now carried into effect, he will probably leave Zante and seek employment elsewhere. He says it is impossible for him to remain longer under his parents' roof, and that he has only been allowed to stay so long, on his promise to leave during the present month. He writes me that Mr. P. has offered to contribute \$5 per month towards raising the sum necessary for carrying the proposed plan into effect. I have ventured to respond to this, by offering to add as much more as they will raise among themselves. I had some hesitation in doing this, not knowing what means will be put at our disposal this year; but if there are persons in Zante willing to make sacrifices for sustaining such an enterprise, for the good of souls, and if they have sufficient confidence in K. to contribute for his support, in order that he may devote himself to the work of religious teaching, both by formal discourse and by familiar conversation, I will not believe that means will be withheld from us to do at least as much for them as they are willing to do for themselves.

#### Greek and English services.

My Greek service has been very variable since my last report. In the months of October and November I had sometimes twenty or more hearers; but toward the latter part of this time, they were of such a character that I could have little hope of profiting them; and once or twice their behaviour was so disorderly that I had doubts whether it were expedient to admit them. \* \* \* \* These things are trying, and in a measure discouraging; but they have not left me quite destitute, either of patience or of hope.

Our English service on Sunday evening has been rather more fully attended of late. The average attendance is just now quite as large as it has been at any former period, say seventy or seventy-five. At the beginning of this year, I commenced a course of lectures on the Epistle to the Romans, in place of the former prayer meeting on Thursday evening. The attendance had become very small, and I hoped by this means to secure some increase. In this I have been partly successful, though

the number now is not more than fifteen to twenty.

#### Religious inquiry and discussion.

Several circumstances have lately called the attention of the community with more interest than usual to religious questions. The occurrences in Zante last September are not yet forgotten. Since the shackles of the press have been broken, papers have been commenced in each of the principal islands. How far these will be open to the expression, in words of truth and soberness, of religious opinions differing in any respect from those of "the established church," it is hardly time yet to judge. It is an interesting fact, that the first instance of a prosecution under the new law in relation to the freedom of the press, arose out of a religious discussion. A Greek gentleman of Corfu had published a work in opposition to the primacy and temporal power of the Pope. The Corfu paper (*La Patrie*, printed in Greek and French,) had criticised this work somewhat severely, pointing out statements and positions contrary to the doctrine of the Greek church, some of them tending to Protestantism, and others to sheer infidelity. The author, Dr. Dandolo, wrote a reply to this critique, which the editors refused to publish, alleging that as he was not personally attacked in the article in regard to his work, he was not entitled to the benefit of the law securing the right of defence to every one so attacked. Not satisfied with this, Dr. D. brought an action against the editors, which resulted in their favor. The trial drew a great concourse of spectators, or rather auditors, and the would-be Defender of the Faith was held up to public odium by the counsel for the defendants as a heretic and a Protestant, to the no little irritation of the populace.

Another incident has caused considerable remark, in which, I am told, I have come in for no small share of censure. Our br. Chapman, who was overseer of the keepers in the prison, gave some tracts which he had received from me, to some of the prisoners. This was, I am informed, a violation of the regulations of the prison, and, if so, he was certainly censurable. However this may be, he was immediately dismissed from his place, and remains now without any means of support for his family. The paper, in mentioning the circumstances, omitted altogether



the above aspect of the case, and represented him as having given the books with the design of proselytism. The article ends as follows:—"You, gentlemen, who are so eager to make proselytes, we beg you will let us alone, if you wish us to let you alone; otherwise we will show you which is the true faith, and what the doctrine of toleration means." By request, I have sent copies of the tracts to the palace, from the examination of which it will sufficiently appear, that the only proselytism which they aim at, is to convert men to "repentance towards God, and faith in our Lord Jesus Christ."

The old calumny of our *buying* proselytes seems still to find some credulous enough to believe it. A young man came to me not long since, wishing to be instructed in *private*. I told him that the only benefit of *knowing* the will of God was that we might *do* it, and that *doers* of it could not be *secret*. But as he said he wished to know something more of the doctrines of Protestantism before he committed himself publicly, I appointed certain hours for him to come, and selected for reading at our first meeting, a portion of scripture suited to explain the radical distinction between the friends and the enemies of God. He came; and after we had spent the appointed hour in the examination of this, preceded by prayer, he asked me whether I *received* pay from my scholars, or *gave* pay to them. This was his last lesson. He came the next day to say, that he found it would be impossible to come to me *here* without being known, and that would be to sacrifice his good name altogether: if I were going to any other place, where he was not known, he would be most happy to be my scholar; but as it was, he must forego my instruction. Thus our acquaintance ended, very much as I had expected. I endeavored to improve the two or three opportunities which I had, to instruct and warn him, anticipating from the beginning that my opportunities would soon be at an end. There is comfort in the thought, that among many such there may be here and there one, who will remember after many days the words which seem at the time to be thrown away. At any rate, every such instance becomes to *one* person at least a practical refutation of the calumny that we persuade men to change their religion by *giving them money*.

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FRANCE.—*Letters of Native Preachers.*

The following are from Mr. Lepoids to Mr. Willard.

Chauny, Dec. 11—13, 1848. The sole cause which prevented me from writing to you sooner, is my great occupation at this moment, especially at Chauny, where some young people, whom I am instructing, and who, as well as their relatives, give me much hope, absorb a great part of my time. I thank the Lord, my health is good as well as that of my family; may this be the case with you all.

One more year has rolled away, my brother, and how fruitful has it been in important events. When I said to you in my report of 1846,—“Let our enemies then awake,—let them exert all their power against us, let them smite; as for us, we ought to rejoice, for it is thus they will destroy themselves, and all will then see that nothing can be done to the injury of the truth,”—we were far from thinking then, were we not, dear brother, that this was to happen so soon? Yes, all the promises of our God are yea and amen in him;—why, then, have we so little faith? You know all the blessings which the Lord has poured out upon us this year also; souls awakened, chapels opened, twenty-six persons baptized and added to our church, all has contributed to fill our hearts with joy. What shall we render to the Lord? All his benefits are upon us. May it please our God to give us more capacity, more fidelity and love, that we may do good to souls and glorify his adorable name.

Jan. 16, 1849. “There is nothing new under the sun,”—you understand it, then, we are, as ever, persecuted and blest. Persecuted, no longer indeed by the secular arm; this year it is defamation, odious and black calumny, perfidious insinuations, which are in the wind in season and out of season, according to this Jesuitical maxim,—“Calumniate! calumniate! it will always turn to some account.” Flattery is tried with our friends, promises, threats, and shameful intimidations; to one they say, if you do not thus and so, we will form a league against you,—we will take away your customers, the confidence which they have in you, and we will tear down your house. From another, (poor mother!) fanatical Catholic relatives come and take away her child with a savage barbarity, and

that with the consent of her husband, lest that dear child should be brought up in the religion of the gospel. Elsewhere persons are sent to trouble our meetings, to insult us; and they watch but for one act, one word from us, to accuse us of troubling the towns and villages of the land. You are not astonished at this, doubtless, dear brother;—the Master has warned us of it. Nevertheless, as I told you, in the midst of all these things we are abundantly blessed by our God. Chauny, Bethancourt, Salency and all our other places, are very promising. Also a wide door is opening,—is open at this moment, for the preaching of the gospel at *Givry*, (on the other side of Caillovel mountain,)—nearly 200 persons came there to hear me last Friday, and I hope that next Friday there will be more. I am to go this evening, God willing, to make a declaration to the mayor of *Uny-le-Gai*, and officially open a place of worship; for the inhabitants of that commune, who have already heard the dear brethren Cretin, Hergigny and Besin, now call seriously for the gospel. A man who formerly persecuted his wife for the sake of the word of God, is willing now to lend us his house.

Last Sunday, at Manicamp, I had the pleasure of seeing a man who seemed to be near the kingdom of heaven, and who supplicated me to go and see him at his home (at —, two leagues southwest of Manicamp,) because several persons there desire to hear me.

The harvest! the harvest!

#### *Mr. Foulon to Mr. Willard.*

Mr. Foulon, in a letter of Jan. 30, has the following:—

Three weeks ago a man arrived at my house on horseback,—it was 7 o'clock, P. M. "Quick," says he, "Mr. Ledouble wants you at Rouy; the curé of Farquier is there, and wishes to have a dispute with the Protestants." I had a fever,—it rained; but in two minutes I was on the way to Rouy. My wife would absolutely follow me; especially as she knew they had threatened to assassinate me. We arrived to the great joy of Mr. Ledouble,—we went to Mr. Camus's, where the meetings are held. The curé saw the people coming in a mass; the friends of the gospel whispered together; he understood that I was come; he put on his cloak,

and nobody could retain him. When I reached the place, the bird had flown. I began the meeting and preached Christ crucified, without making any allusion to the priest, as every body knew what his flight meant. He now wishes to have a private dispute with me. I shall always say no, to such a proposition. Some wicked persons, excited I think by the interested gentleman, seek to trouble our meetings. All means are good with Satan; but He who is for us is called the Mighty, the Faithful.

#### *Letters of Mr. Lepoids.*

Religious rights assailed and vindicated.

Mr. Willard, introducing the following extracts, remarks:—"It would seem that the party of the clergy, having succeeded in directing the French Revolution, considers itself sufficiently strong to despise even the constitution itself. Léon Pilatte, a young preacher, has been brought before the Correctional Court at Paris and condemned in a fine of 100 francs, contrary to the positive enactments of the National Assembly, guaranteeing the right of meeting to all French citizens. This was effected through the influence of the clergy. There are other indications of approaching troubles. The following extracts cannot fail to interest all who long for the freedom of all men, and especially for the universal liberty of preaching the gospel."

Feb. 2. Eight days ago, the mayor of Givry [pronounce *g* hard], wickedly guided by the curé, came to interrupt me several times in my meeting, asking questions completely out of place. At first I made no answer, but patiently went on; finally I thought I ought to stop him by asking him who had sent him;—he stammered, and then pronounced the name of the Préfet. I showed him the impropriety of his conduct, and promised to hear him after the meeting, if he had any thing to say to me. The hearers became indignant,—they murmured against him,—they talked of putting him out. He then said he would put himself out. I wished to have him stop, and begged him to conduct himself civilly; but it was in vain. As I saw my people becoming animated, I was afraid something worse might happen, and I dismissed

them with the assurance that I would come again the next week, and would, God willing, preach the gospel to them happen what night. Yesterday I received the following letter from the mayor of that same village.

"Sir—I inform you that in accordance with the reply of the Préfet relative to your meetings in the commune, you must, from this day forth, give them up in order to avoid every thing disagreeable, both you and other persons, whom, as yourself, I have confidentially notified; I invite you, therefore, to avoid all disagreeable consequences; I repeat, come no more into this commune."

What do you think of that, dear br. Willard? But this is not all; the curé de Givry is the one who serves the commune of *Uni-le-gai*, and in this last village he has his singer on his side, who is also *adjoint* of the mayor of the place. You would never divine what happened to us there last Tuesday, in the nineteenth century and under the régime of the constitution of the French Republic of 1848,—a *procès*. A *procès*! say you, do I read right? Yes, you read right, it is a *procès*, and accompanied by the following circumstances. Last Tuesday the singer-*adjoint* went to the friend at whose house the meeting is holden, and ordered him, in the name of the Préfet, to close the meetings. When I learned this news, I sent to the mayor to know exactly what the case was. He replied that, in effect, a letter from the Préfet, in reply to one which had been sent to him, [but of what complexion we are ignorant,] ordered the forbidding of the meetings. From prudence I then dismissed our numerous assembly until we should have taken the necessary steps to ascertain the motives or the legality of this interdiction. The multitude went away in silence; about twenty belonging to the neighborhood staid to hear the singing of a hymn that I was teaching to the child of the house. Suddenly, while we were seated about the fire, the singer-*adjoint* entered, like a furious man, and declared me a *procès* verbal, in the name of the law, "for having holden a clandestine meeting."

Feb. 10. My letter of 2d inst. undoubtedly failed to reach you; for you would have written me, I think, if you had received it. I therein announced to you that our enemies, ren-

dered furious by the extension of the gospel, had written a calumnious letter against me to the *Préfet de l'Anie*, and that, consequently, the Préfet had ordered the forbidding of our meetings and my prosecution, if, &c., that after the prosecution was begun, I had written to Mr. Lutteroth. The following is the answer that our worthy friend sent me, dated 5th inst.

"Dear Friend,—I learned with pain from your letter of 1st inst., that you are experiencing new difficulties in the exercise of your ministry. I wish you had named to me the communes where this has happened; for it is necessary to know exactly all the details of an affair in order to enter into it profitably.

"A written declaration, and a receipt of that declaration from the part of the mayor, have always been, and still are, necessary. If you read the decree of 28th of July, 1848, concerning clubs, you will see that several days should intervene between the declaration and the opening. I think the same interval between the declaration and the opening of a place of worship can be exacted. It is very necessary to observe very exactly the prescribed formalities; they are our surety.

"Besides, I have just written to Mr. Falloux, Minister of Worship, to inform him that in accordance with instructions given by the *Préfet de l'Anie*, new difficulties had arisen in your way; and I have requested him to tell me what formalities must now be observed for the opening of a place of worship. As soon as I shall have his reply, I will haste to send you its contents.

"It is probable that in the new law concerning clubs, express mention will be made of meetings for the exercise of worship; and they will take rank in the category of the most favored meetings. I saw this morning the reporter of the bill, Mr. Crémieux, in order to tell him of the importance which we attach to a text that cannot be interpreted as restrictive of the liberty of worship; and I found him very well disposed. If that bill is adopted, you will be much more at ease, and we shall also. Now, it is necessary to wait, I think, till the minister has replied, before making any new attempts; or if the case is urgent, you must submit to the delays of the law concerning clubs, between the declaration and the opening.

"Adieu, dear friend. You see that you were right in calling to mind what I told you,—that our cause is one. You will ever find me disposed to second you to the utmost.

"Your devoted and affectionate

"HENRY LUTTEROTH."

It was necessary for me to write also to the *Préfet de l'Aisne*; I did so, in the following terms. After having said to him that things inexplicable to me had taken place in regard to me, and, ostensibly, in his name,—that I thought liberty of worship in the true sense of the expression was granted us when that glorious motto, "Liberty," was proclaimed; I gave as reasons, 1st. The remitting of the fines to which we were condemned for acts relating to liberty of worship; 2d. The authorization for the opening of our chapel at Genlis by the *ex-Préfet de l'Aisne*; 3d. The 19th article of the decree of 28th of July, 1848, in the law concerning clubs; and 4th. The 7th article of our constitution;—that nevertheless a *procès*, &c. I besought him to tell me if liberty of worship was annihilated for the French Baptists, or if the persons who had used his name to hinder our liberty, did so without his knowledge? I ended by saying that in case he should not judge it necessary to honor me with a reply, I should consider his silence as a guarantee of my right, and, consequently, &c. A postscript indicated where my certificate of pastor of the Baptist communion was deposited. Under date of 6th inst. I received the following reply from the *Préfet*, which proves to me that, in effect, I had been calumniated to him.

"Sir,—In reply to your letter of 5th of this month, I inform you that it is in consequence of information which has been given me concerning the inconveniences relating to order and morals which the meetings you hold in some communes round about Chauny, might occasion, that I gave instructions to the mayors to forbid those meetings not legally authorized. I do not think that the dispositions of articles 291 and 294 are virtually abrogated by article 7th of the constitution; and the terms of article 19 of the decree of 28th of July, 1848, concerning clubs, which contains the disposition that the said decree is not applicable to meetings having for their object the exercise of a worship, of whatever sort, confirm

me in the idea that those meetings remain under the application of the common law. Moreover, sir, I demanded, a few days ago, instructions from the Minister of Public Instruction and of Worship, touching the conduct that the local authorities are to hold on the occasion of the meetings, which you propose to conduct in communes where there does not exist even a partisan of the religion of which you call yourself a pastor. I invite you, therefore, sir, to abstain from convoking any meeting until I have received the advice of the minister; which I will make known to you as soon as it shall reach me.

"Reverend sir, &c."

I sent this letter to our friend, Mr. Lutteroth, and I replied to the *Préfet* in the letter accompanying this. Really, dear br. W., my conscience is indignant sometimes, when I think that we are always subjected to the good will of a mayor, (often guided by the priests,) who calumniates us to the *Préfet*, and the *Préfet* involuntarily to the minister, who takes from us, in consequence, the dearest of our liberties. I am fatigued, disquieted, afflicted,—but not discouraged. May God have pity on me, and on my enemies. I think of having a petition drawn up to the *Préfet*, which the majority of the inhabitants of Givry offered me lately, to state my honorable conduct in that place and to testify their desire to hear my preaching.

Reply to the *Préfet* :—

"Sir,—I have the honor of acknowledging the reception of your letter of the 6th inst. I perceive by it that some calumniators got the start of me with you. The accusation brought against me is grave,—too grave, sir, for you not to permit a man, approved by his conscience and his conduct, to justify himself in your presence and before his accusers. I will confess to you, sir, that I possess nothing upon earth except honor; is it permitted any man whatever to strip from a fellow-mortal all he possesses, what he esteems more than life itself? I think you too honorable a man, sir, not to forestall your reply; therefore, I beg of you to bring me before you with my calumniators, that I may by a complete justification gain your esteem, of which I make great account.

"As a man, and still more as pastor of a little flock which I guided according to the law of God and under the

warded it, and that of A-King, with a letter from myself, to each of their fathers. A-King's father has not yet replied to me, and to his son he sent merely a brief note, telling him to defer his purpose; but the father of A-Cheong replied at length, both to his son and to myself, giving his full sanction to the baptism.

The third, A-Ch'heong, had not the same difficulty to contend with, being nephew to our excellent colporteur, A-Sun, on whose recommendation he was received into the school, and who previously stipulated with the parents, that if their son, during the course of his education, should wish to profess Christianity, they would interpose no obstacle.

A-King, as well as A-Cheong, had long been convinced of sin, and of his duty to declare himself on the Lord's side. He referred to a conversation which he had with myself in 1844, from which he dated his full conviction of the folly and sinfulness of idolatry, and of the necessity of faith in Christ. The question was put to him, "Have you ever worshipped idols since then?" There was a pause before he gave his reply: "When I went home I was overcome with fear, and yielded to the will of my father, and worshipped my ancestors; but I can never do so again." The confession evidently relieved his mind. He is a lamb of the flock, and we confide him to the care of the great and good Shepherd.

The first Christian impressions of A-Ch'heong date also several years back. They were awakened before he entered our school at all, by the family worship observed morning and evening in A-Sun's house.

Three more youths in the school are applicants for baptism, besides ten other persons; and, throughout the town generally, there is no small stir about this *new way*. May God enlarge his blessing upon us! At this season both we and our Chinese brethren require a double portion of the spirit of prayer and of wisdom.—*Miss. Mag. and Chronicle*.

#### CHURCH MISSIONARY SOCIETY.

##### *Central Africa.*

##### *Exploring Tour.*

No sooner had the missionaries established a footing on the continent of East Africa than they began to look north and south, and to the unknown regions of Central Africa on the west, and to devise schemes of missionary operations for compassing the whole land.

Mr. Rebmann thus commences the nar-

ative of the first journey, in a letter dated Oct. 27, 1847.

After the day had been fixed, and guides hired for the journey, various hindrances were thrown in the way of the expedition by the natives; some of whom wished to extort large presents for permission to pass through their tribes, while others were opposed from the apprehension that if Europeans once visited the interior, their monopoly of the trade would be invaded. When the determination of the missionaries was unshaken by these hindrances, some of the chiefs threatened to destroy their houses and property if they went. Upon this the missionaries appealed to the Governor of Mombas, and obtained from his superior authority permission to take the journey. Dr. Krapf was obliged to relinquish his purpose of accompanying Mr. Rebmann, on account of his uncertain health. Eight persons were engaged to accompany the missionary, forming a small caravan. He set out on the 14th of October, "after we had encouraged each other with the glorious promises contained in the 49th chapter of Isaiah, and recommended ourselves to the care and protection of Almighty God."

In the second day's journey, at the distance of thirty miles from Rabbay Empia, they arrived at Endangu, "which is not the name of a village, but of the eastern boundary of a vast desert, which spreads itself between it and the mountains of Taita." Of this place Mr. Rebmann writes:—

Elevated at some 100 feet above the desert, the situation commands a good view over it, in the back ground of which the noble mountains of Taita aspire to the clouds, to a height of 4,000 to 5,000 feet. The desert is fully sixty miles across. Of its extent from south to north I can, as yet, hardly form an estimate; but so much is certain, it must be considerably greater than its extent from east to west, and must be supposed to reach to the Galla country, from which quarter the desert has been infested for many years past. Certainly the character of the desert is such as to allow the savage enemy to make the most sudden inroads for murder and rapine, as it nowhere presents an impenetrable jungle, while it is sufficiently wooded to hide a very strong enemy.

On the morning of the 19th Mr. Rebmann reached the foot of the mountains, and after a walk of about four miles arrived at the village of Makwasini, which is situated about a third of the distance up the mountain. Three high mountains,

forming a triangle, inclose the Taita country. The inhabitants are estimated at 170,000 souls. The Taita language belongs to the Suaheli family. Mr. Rebmann spoke in the Kinika dialect, and was pretty well understood. The journal proceeds :—

I could see nothing of Makwasini until I had come quite close to it, as it was situated between large rocks and stones, projecting some twenty feet out of the side of the mountain. It was on one of those rocks that I saluted the first assembly of people in the village, and among them one of the principal elders of the place, who offered me a cottage which he always has ready for strangers. They had been previously apprised of an European coming to them, and several men of the village had already seen Dr. Krapf and myself in our cottage at Rabbay Empia; on which account my appearance among them did not particularly excite their curiosity and astonishment. Their character appeared to me very ungainly and heavy, but composed and quiet, and not of the talkative disposition of the Wanika.

Ample opportunity was presented to me of sowing the precious seed of the gospel into their hearts; telling them that also on their account the Son of God came down from heaven to rescue them from the power of Satan, and to make them happy forever. At another time I gave my journey a spiritual turn, saying that as I had not known myself the way through the desert to come to their country, so they did not know the way to heaven and to eternal happiness; but wanted a guide to lead them there. Now that guide was Christ, who had also prepared the way, that all might find it that heard his word, and believed it in their hearts. Explaining to them the use of my bible, I compared it with bodily food, telling them that as our bodies wanted food to sustain them, so our spirits wanted appropriate food to keep them alive by knowing God and Jesus Christ His Son. I especially took care to shew them the sinfulness of all sorcery, augury, looking after the bowels of animals on the arrival of a stranger, in order to know whether he will bring good or bad things. As to the latter case I told them expressly, that they ought to look on myself, and judge from my words and deeds whether I was a good or a bad man: to look after the bowels of an animal could be of no avail. But though they could not deny the truth of my words, they still practised their own custom, and looked after the bowels of a goat which had been slaughtered to be eaten by my men. When I was told that they had seen good,

I replied that I did not care for it, because I knew from a better source what was good or bad, while to practise augury was greatly sinful in the sight of God, and greatly deserved his just anger. The darkness and superstition of this people are great; but the gospel light will disperse it.

Mr. Rebmann spent only two days in Taita, and then returned to Rabbay. He thus concludes his account of this excursion :—

As to the question of establishing a mission at Taita, I can only say that there exist no difficulties that would render it altogether impossible. On the contrary, there are some encouragements held out to the missionary, that might induce him to wish to begin his work there as soon as possible. For,

1. There is not so much of the Mahomedan influence, which among the Wanika proves a considerable barrier to the introduction of Christianity; for whenever we are speaking of Christ to an Emnika, he immediately thinks that Christ was our prophet just in the same way as Mahomed was the prophet of the Suaheli.

2. The Taita people live in compact villages, more than is the case with the Wanika tribe of Rabbay, which is very much scattered indeed on their plantations, so that the missionary can scarcely ever address himself to a considerable number of hearers.

3. The character of the people is free from that savageness which would render it unadvisable for one or two individuals only to reside in their country; and rather displays much composure, gravity and quietness, as is generally the case with people living in mountainous countries.

4. The climate may be considered excellent, and at some places I believe something of Alpine air and Alpine water are to be enjoyed, while the productions of the country would afford the most necessary articles of food.

#### Second journey.

The second missionary excursion was made by the two missionaries along the coast, in a small Arab vessel hired for the purpose, with a view to visit, if possible, the river Jub, and investigate the opening which it may afford into the interior. They set sail on the 23d of November, and passed the river Ozi and the island of Pata; but the monsoon changing on the fifth day, they were unable to accomplish their main object, and were compelled to return southward.

The emotions excited in the minds of the missionaries when within sight of the

the terrible Moru, or High Priest, in the Druid manner of old, has inspected the entrails of slaughtered animals. Who can know how much misery and woe may have gone forth from this university of the devil? For such places are the high schools of the heathen, and these are entirely under the influence of the father of lies and murder. But we will not despair, for we know our Lord Jesus Christ, who has given his life also for the Galla, can and shall in his time erect an evangelical school at Sabaki. The spirit within us sighed for the coming of this time, and in the name of our Master we took already possession of the place, though at present we cannot even think of setting our foot on that part of the Galla coast, from the ferocity of its inhabitants.—*Miss. Reg.*

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## Miscellany.

*American Baptist Missions to Siam, China, and North America.* By Wm. Gammon, A. M., of Boston. Gould, 1849. 339 pp.

assigned pleasure of the literature of its plan and execution which it gathers to themselves deeply. Hence, it will be a volume of general interest to all who approve and value. Among its merits, its accuracy, its general impression, its production.

It relates the history of the mission in his own words, and luminous and lucid references which his critical judgment and original insight and his leader, his opinion.

nied by seven accurate maps of the regions to which they relate:—1. Burmah and Siam. 2. Tenasserim Provinces. 3. Arracan. 4. China. 5. Assam. 6. Teloo-goo Country. 7. Bassa Country. It is an interesting fact, illustrative of the accuracy of these maps, that on being shown to the two Assamese young men, now in this country, they instantly pointed out on the map of Assam, their own residence and the neighboring places with which they were acquainted, the rivers on whose banks they had travelled, and the mountain ranges which they had crossed, in first coming to the mission where they enjoyed their earliest religious instruction.

The work is divided into twenty-four chapters. Chapters I—XV contain the history of the Burman Mission, including the complete account of the organization for missionary purposes of the Christian community at home, and the narrative of the initial efforts of American Baptists in the great enterprise. Chapter XVI is on the Missions to Siam and China; XVII, Assam; XVIII, Teloo-goo; XIX, Western Africa; XX, France; XXI, Germany and Denmark; XXII, Greece; XXIII and XXIV, North American Indians. The Appendix contains valuable Tables of

the Missions; the Missionaries of the Union; Missionaries deceased while connected with the Missions; Contributions of the various States from 1815 to April 1, 1849, together with the Constitution of the Union.

The volume is written in an easy and elegant style, which, in connection with the interest of the subject, bears on the reader insensibly page after page, each

successive page opening some new scene of attraction. It is worthy of the high station and name of the author; and it will add to his well-earned reputation to have made so valuable a contribution to our Christian and missionary literature. The volume is sold at seventy-five cents per copy, and we hope will add to the pecuniary resources of the American Baptist Missionary Union.

## American Baptist Missionary Union.

### ARRIVAL OF MISSIONARIES.

The Rev. Mr. Bronson and family and Mr. Cutter, of the Assam Mission, with two Assamese youth of Nowgong Orphan Institution, arrived at this port on the 5th ult. The voyage, we are happy to learn, has been highly beneficial to the health of Mrs. Cutter and Mrs. Bronson, and the prospect is favorable for their entire recovery.

By letters from Calcutta of March 5 and 7, we learn that the missionaries, Messrs. Moore, Van Meter and Benjamin and their wives and Mrs. Brown, who sailed Oct. 21st in the *Cato*, had made a pleasant passage of about four and a half months. To this, however, we are constrained to make one qualification. The missionaries who have been connected with this Board, have sailed with commanders whose sense of propriety and self-respect, if no higher consideration, secured to the passengers honorable and courteous treatment, with exceptions exceedingly rare, of which, we are pained to state, this is one.

### LETTERS, &C., FROM MISSIONARIES.

ARRACAN.—*E. L. Abbott*, Oct. 12, 18.—*J. S. Beecher*, Dec. 19, Jan. 19, 1849.—*L. Ingalls*, Oct. 20, 31, Dec. 21, 31, Jan. 23, 24, 1849.—*H. S. Van Meter*, Feb. 17; *Mrs. V. M.*, March 8.

MAULMAIN.—*J. G. Binney*, Jan. 2. *J. M. Harwell*, Dec. 18. *H. Howard*, Dec. 21.—*A. Judson*, Jan. 22.—*F. Mason* and others, July 31, *Mr. M.*, j. Nov. 23—Dec. 19—Jan. 19—Dec. 19, Jan. 17, 22.—*T. S. Ramney*, Dec. 20,

Jan. 17, 22.—*T. Simons*, Jan. 23.—*E. A. Stevens*, Dec. 19, j. Dec. 4.—*L. Stilson*, Dec. 20, Jan. 22.

TAVOY.—*C. Bennett*, Jan. 4.—*E. B. Cross*, Oct. 11.

ASSAM.—*Mission*, June 20, 1848.—*C. Barker*, Sept. 22, Nov. 6, Feb. 7; *Mrs. B.*, Dec. 27.—*N. Brown*, Dec. 13; *Mrs. B.*, March, 5.—*O. T. Cutter*, Oct. 12, 16 (2), Jan. 8, Feb. 7 (2).—*A. H. Danforth*, Sept. 21.—*I. J. Stoddard*, Dec. 18.

SIAM.—*Mission*, Dec. 31.—*J. H. Chandler*, Sept. 21, Jan. 10.—*J. T. Jones*, Sept. 25, Jan. 5, 8.

CHINA.—*Mission*, Dec. 26.—*W. Dean*, Nov. 30, Dec. 29 (2), Jan. 23, 24.—*J. Johnson*, March 29, 1848.—*E. C. Lord*, May 20, 1848, June 8, 26.

TELOOGUOS.—*S. S. Day*, Feb. 22.—*L. Jewett*, Feb. 21.

FRANCE.—*T. T. Devan*, March 22.—*E. Willurd*, April 4, 7, 11, 16—18.

GERMANY.—*J. G. Oncken*, April 13.—*G. W. Lehmann*, March 23.

GREECE.—*A. N. Arnold*, Dec. 9 with j., Feb. 7, March 9 (2).

CHEROKEES.—*E. Jones*, Feb. 24, March 26.—*H. Upham*, April 9.

SHAWANOES.—*F. Barker*, March 14.—*J. Meeker*, April 22.

TUSCARORAS.—*A. Warren*, March 26.

### DONATIONS

*Received in April, 1849.*

#### Maine.

A friend to missions	25,00
Topsham, ch., David Scribner tr., to cons. William Barron L. M.,	100,00
Jefferson, 1st. ch. and soc.	38,00;
"Young Men's Concert"	
15,00,	53,00
Warren, ch.	30,00
Wiscasset, John Sylvester	5,00
	— 213,00

#### New Hampshire.

Rumney, "H. T."	20,00
New Hampshire State Convention, Geo. Porter tr., for Karen	



## TAVOY MISSION.

*Karen* ;— F. and Mrs. Mason, C. and Mrs. Bennett, E. B. and Mrs. Cross, J. and Mrs. Benjamin, at Tavoy ; D. L. and Mrs. Brayton, at Mergui, (Mrs. B. now on the way,) and J. and Mrs. Wade, in this country, expecting to return to Burmah within the year. Mr. and Mrs. Benjamin arrived at Tavoy April 9. Mr. and Mrs. Mason have been reunited with the Tavoy mission at his request.

Mr. Mason has been prosecuting, at Maulmain, the translation of the Sgau Karen Old Testament, and superintending the printing of the New Testament in Sgau and Pwo. The portions now in hand are the Psalms and the Pentateuch, the latter in course of publication at Tavoy by Mr. Bennett. Messrs. Bennett and Cross, beside the care of the churches, have Sgau Karen schools in the rainy season, the latter a school for native assistants. In the dry season they visit the jungle churches. Mr. Brayton is similarly employed at Mergui, among Pwo Karens. The labors of the missionaries have been impeded the past year by sickness, personal and among the people.

## ARRACAN MISSION.

*Burman department* ;— L. Ingalls, C. C. and Mrs. Moore, now at Akyab, and H. M. and Mrs. Campbell, appointed to Ramree.

*Kemee department* ;— H. E. and Mrs. Knapp, to be stationed at Akyab. Messrs. Campbell and Knapp sailed from this country in October. Mr. Ingalls has been employed principally in preaching and in superintending the erection of a native chapel, built in part by voluntary contributions of the heathen. A class of Kemee pupils has also been instructed. Mr. Moore arrived at Akyab from the United States, in March.

*Karen department* ;— E. L. Abbott, J. S. and Mrs. Beecher, H. L. and Mrs. Van Meter, at Sandoway. Mr. Abbott has attempted to gain admission into Burmah Proper, but hitherto without success.

Schools are taught at Sandoway during the rains, one for Sgau Karen assistants by Messrs. Abbott and Beecher, numbering 70 or 80 pupils, and one for Pwo Karens by Mr. Van Meter. The Karen churches in connection with this station have engaged to support their own pastors ; the pastors have unanimously consented to rely on the native churches for support.

## AVA MISSION.

E. and Mrs. Kincaid are re-appointed to the Burman mission, to leave this country in June, and to reside at Ava, if not prohibited by the government. The church at Ava is reported "steadfast."

## SIAM MISSION.

*Siamese department* ;— J. T. and Mrs. Jones, S. J. Smith, J. H. and Mrs. Chandler, and Miss H. H. Morse. Mr. Smith arrived at Bangkok May 23. The religious aspect of the mission, including the Chinese department, becomes more and more encouraging. Eight converts have been baptized since the departure of Mr. Goddard. The ordinary labors of the mission are continued as formerly. Progress is made in the translation and foundry departments. A school for Siamese girls is taught by Mrs. Chandler and Miss Morse, and one for boys by Mrs. Jones.

The *Chinese department* continues vacant, except of native laborers.

## CHINA MISSION.

W. Dean and J. Johnson, at Hongkong ; J. and Mrs. Goddard, E. C. and Mrs. Lord, D. J. and Mrs. Macgowan, at Ningpo. Mr. Goddard removed to Ningpo March 19. Both branches of the mission are prosecuting their work successfully. Facilities abound for the dispensation of the gospel, and for bible and

tract distribution. Good progress has been made in preparing books of the Old and New Testaments in Chinese, by Messrs. Dean and Goddard.

#### ASSAM MISSION.

N. and Mrs. Brown and O. T. Cutter, at Sibsagor; I. J. and Mrs. Stoddard, at Nowgong; A. N. and Mrs. Danforth at Gowahatti. M. and Mrs. Bronson and Mrs. Cutter have returned to this country in quest of health, and C. and Mrs. Barker are expected within the year for the same object. Mrs. Brown arrived at Sibsagor June 28.

The mission, though greatly weakened by the sickness and absence of some of its older members, has not been inoperative, nor without success. At Gowahatti and Nowgong the school department is prosperous. Preaching has been maintained, so far as practicable. At Sibsagor, the printing of the second edition of the Assamese New Testament is nearly finished, and the translation of the Old Testament is about to be commenced by Mr. Brown.

#### MISSION TO THE TELOOGOS.

S. S. Day, L. and Mrs. Jewett, at Nellore; in this country, Mrs. Day and S. and Mrs. Van Husen.

The station was resumed in April, under many discouragements. Later intelligence is more satisfactory; the missionaries are prosecuting their labors in hope.

#### MISSION TO THE BASSAS.

Mrs. M. B. Crocker and Mrs. L. G. Clarke, resident in the United States.

The mission continues vacant, except native helpers, who are reported steadfast and faithful.

#### MISSION TO FRANCE.

E. and Mrs. Willard, at Douai; T. T. and Mrs. Devan, temporarily at Paris.

The mission makes evident advances, though against many embarrassments. The laborers in the northern section of the mission are concentrating in the departments of Aisne and Oise, and their labors are attended with increasing success. The churches have united in a General Association, and the preachers and colporteurs in a Ministerial Conference. (See subsequent pp.)

The operations at Paris have not been unrewarded.—Another field is opening in south-eastern France, near Lyons; a church has been organized, and several native laborers employed, to be under the charge of Dr. Devan, who will remove to that vicinity.

#### MISSION TO GERMANY.

J. G. Oncken, G. W. Lehmann, and other native laborers.

The intelligence from the German mission is unvaried in character. The work of evangelization is in full progress. Believers are added daily, new churches are being organized, new avenues to the gospel are opening on every hand. The churches are associated in annual and triennial meetings, and their strength for mutual support and outward development is proportionally augmented.

#### GREEK MISSION.

A. N. and Mrs. Arnold, Mrs. H. E. Dickson, at Corfu; R. E. and Mrs. Buel, at Piræus.

The prospects of the mission grow more favorable. Several converts have been baptized on profession of their faith in Christ; others are inquiring for the way of salvation.

#### MISSION TO THE OJIBWAS.

A. and Mrs. Bingham, at St. Mary's; J. D. Cameron, at Tikuamina.

The boarding department of the mission school has been reduced, and pro-

vision made for a day school at Tikuamina. The St. Mary's day school and other operations of the mission continue as before.

#### OTTAWAS IN MICHIGAN.

L. and Mrs. Slater.

The Ottawas have expressed their assent to be removed to the Indian Territory, hoping to escape the deteriorating evils of mingling with the white population.

#### TUSCARORAS IN NEW YORK.

A. and Mrs. Warren.

No change reported since the last annual meeting.

#### SHAWANOE MISSION.

F. and Mrs. Barker, at Shawanoe; J. G. and Mrs. Pratt and Miss E. S. Morse, at Delaware; J. and Mrs. Meeker and J. T. and Mrs. Jones, at Ottawa.

The several stations enjoy a good degree of prosperity. The churches are edified and the schools well sustained. A few boarding pupils are also in charge of Mrs. Jones. The press has been removed to Ottawa.

#### MISSION TO THE CHEROKEES.

E. and Mrs. Jones, W. P. and Mrs. Upham, H. and Mrs. Upham.

The mission has had great spiritual prosperity. (See letters of Mr. Jones, in this Magazine.) The national school at Bushyheadville, in charge of Rev. W. P. Upham, has been well conducted. Some additional seminaries are about to be established by the Cherokees.

The whole number of missions under the direction of the Union is seventeen, not including Ava, and of missionaries and assistants, one hundred and fourteen; besides native laborers.

In reading the above enumeration, and comparing it with the one made a year ago, we cannot fail to note the remarkable preservation of life, by which it is signalized above almost every other year of our missionary history. With a solitary exception, and that in one who had long retired from the missionary field (Mrs. Osgood,) no tidings have reached us of the death of a single missionary or missionary assistant within the year. On the contrary, health has been restored to some, of whose recovery there had been faint hope; and they have resumed, or are soon to resume, their accustomed labors.

Exempt from wasting bereavements, the missions have, generally, received increase and impulse by reinforcements. The most urgent necessities have been relieved, and in cases that could better endure delay the near prospect of succor has given fresh hope and courage. The missions are thus more consolidated — they are conscious of a more assured permanency — and with accessions of strength from *abroad*, their *own* strength waxes stronger and stronger. The missionaries continue to cherish, and with apparently growing earnestness, a whole-hearted consecration to their work; with faith in God, and in the power of His *word*.

"And their labor is not in vain in the Lord." The successive months of the year have brought from nearly every mission glad tidings; of souls turned from darkness to light, and from the power of Satan unto God; of Chinese and Siamese, Burmans and Karens, Kemees and Assamese, Jews and Greeks, European, African and Indian, bond and free, who have gladly received the word; — *the Lord working with his missionary servants, and confirming the word with signs following.*

For all this, let devout thanksgivings be rendered to the Lord of missions, *who alone hath wrought it.* And let our hearts still hope in Him, who "*hath said, and will do it; who hath spoken, and will make it good.*"

## INTELLIGENCE FROM THE MISSIONS.

## FRANCE.

## LETTER OF REV. J. W. PARKER.

The readers of the Magazine are apprized of Mr. Parker's visit the past year to France and Germany, and of some of the interesting facts and incidents which came under his observation in his intercourse with our missionary brethren in those countries, as published in several numbers of our last volume. In the present number, we are enabled to give a consecutive and fuller narrative of the scenes he witnessed in France; and although some portions of it may have been presented in another form, the whole embodies too much interest to allow abbreviation.

## Douai—Mission labors and results.

It is known that Douai has been for more than twelve years the residence of the American superintendent of the mission in the north of France. It is a quiet old town, with a population of about 20,000, including about 3,000 soldiers. It is situated in the midst of a most beautiful and fertile undulating plain, not far from 35 leagues south-east of Calais, and on the great northern line of railway between Paris and Belgium. From four to six leagues distant are the churches of Bertry and Orchies. All the above named places are in the department of the North.

There is a small church at Douai, to which Mr. Willard, and the young brethren who are studying with him, preach on the Sabbath. At the present time, there are three or four under his care, who are expected to enter soon into the field as preachers of the gospel. They are young men of much excellence of character, and possess the confidence and affection of their older brethren. Some of these young men go out to the villages in the vicinity and preach Christ to the peasantry, much to their gratification. God has blessed these labors. At a communion at Douai, when these labors were suspended, I saw a number

of them among the deeply interested hearers of our young French br. Flamant.

These meetings at Douai are holden at the house of br. Willard, and are sometimes exceedingly interesting. With the instruction of the young men, an exposition on Sabbath morning for them, and with the correspondence and care of all the other stations, his time is crowded with work.

## Piety ripening under affliction.

God by his providence has tested and developed the piety of some of the disciples at Douai. Last winter there were many fatal cases of cholera within a short distance of br. Willard's residence. Among those attacked was the wife of one of the brethren who were engaged in study. The symptoms were of the worst type; there was little reason to hope for her recovery. She was most ardently attached to her husband, and strongly desirous of helping him in the work to which he was to devote himself among his Catholic countrymen. The disease made frightful progress, and assumed the most alarming form. She was calm, perfectly resigned; aye, even exulting, in view of all that was before her. Her heavenly calmness and resignation not only conquered the *fear* of death, but disease and death itself. She rose up as if by miracle. Her friends attribute her recovery to the Christian hope which she cherished. Dear sister! little did she think at that time, that within nine months she would look on the form of her husband, taken from her in a moment by drowning. He had gone to walk and bathe one evening, early in August. She was spreading the table with their simple repast, ready for his return. About the time he should have returned, those with whom he went out bore his lifeless body to his house.

The blow was taken like a bolt from heaven. So sudden, so terrible, she staggered and fell beneath it; but soon recovered, and manifested such abounding Christian resignation as to excite the wonder and admiration of all. Dear sister! she would be a bright example to many whose privileges far exceed those which she has enjoyed. Br. Lucas' death spread a pall of sadness over the little company of disciples for several weeks.

#### The French Peasantry.

Br. Willard left Douai with me on the 23d of May, to attend a meeting for baptism in the field occupied by M. Foulon as pastor, and M. Ledouble and others as colporteurs. Our way was through one of the most beautiful countries on which the eye of man ever rested; all bearing the "marks and numbers" of feudal influence, in the extended unclosed fields of the seigneurs, and the dense villages, or old walled cities, crowded with the cottages of the peasantry, who cultivated the surrounding fields. The happiness of the French peasantry, of which so much is said by travellers, is hardly entitled to the place which has been given to it. They are cheerful, unsusceptible, reckless, and improvident; exceedingly destitute of social virtues, and nearly ignorant of what we of Protestant New England call social home comforts among the laborers in the rural districts and agricultural neighborhoods in the Northern States. A pure Protestant Christianity would effect a change among them almost as great, in many places, as among the heathen.

#### Fenelon—St. Quentin—La Fère.

As we passed through the old city of Cambray, and entered the market-place where Fenelon had often mingled with the crowd who came to the town to sell the proceeds of their labor, and as I stood at the door of the church in which he used to preach, and saw the ignorant and irreligious multitude thronging those streets, my heart was sad. Had we the *men to spare* from other fields, they *would be heard here, preaching the same*

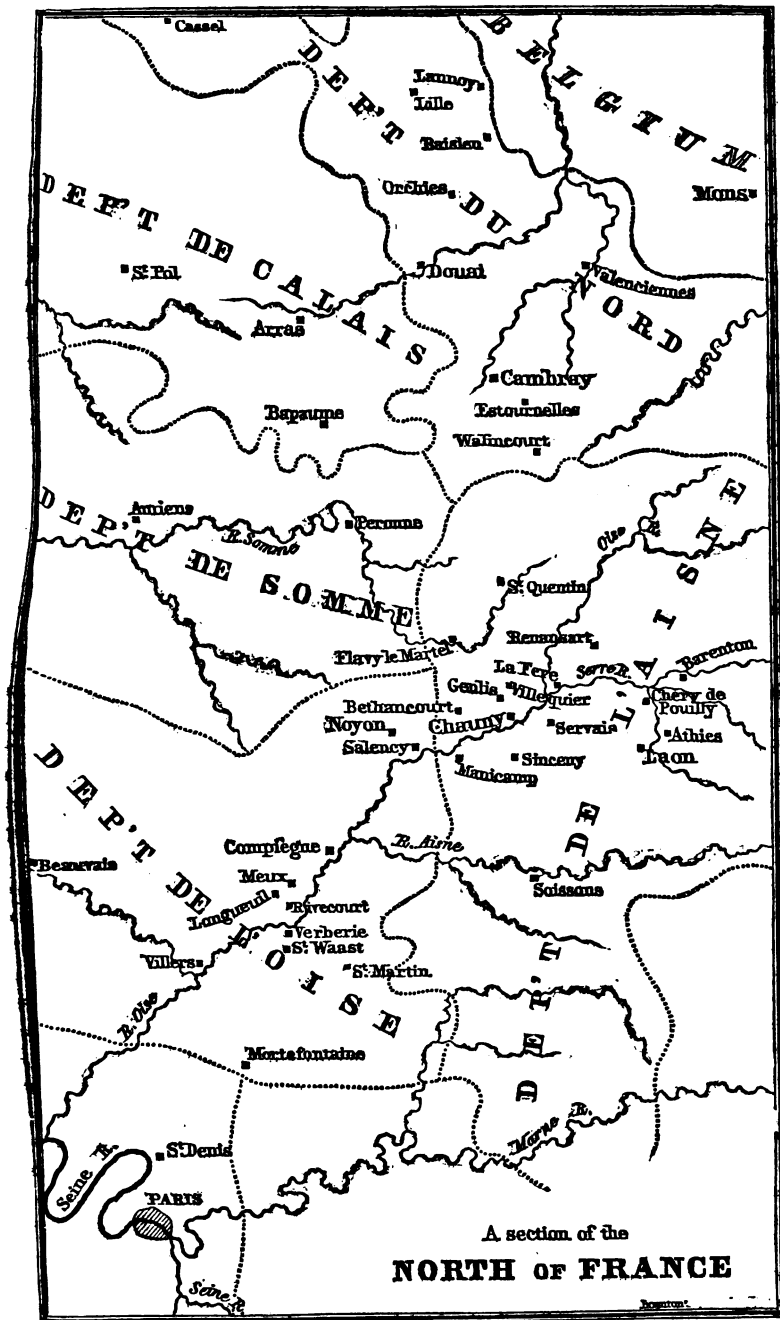
Jesus whom he preached, and many would believe on Him.

At St. Quentin, a few leagues from Cambray, there are several disciples, but no one who is stationed there as a colporteur. This, I think, would be one of the most eligible situations for an able and intelligent preacher.

The evening brought us to La Fère, the place of M. Foulon's residence. Without the gates of the city were brethren Lepoids, Foulon, and Besin, waiting on the drawbridge for our arrival. These brethren had all suffered for Christ's sake, and were endeared to all by their fidelity and affection. The evening was spent with our br. Foulon in conversation and prayer, and the morrow was anticipated with solicitude and pleasure.

#### Ride to Servais—Chateau of Henry IV.

The morning of the 25th rose most beautiful upon us, and we started early from La Fère on foot to Servais, about four or five miles distant, where the meeting was to be holden that day. We passed through and near several villages; the people were, some of them, attending to their ordinary business, and some preparing for church. After walking several miles, we called at a cottage where a brother resided, who had recently embraced Christ; his wife had also become a disciple. When they learned I came from America, and was a friend of the mission, they expressed great satisfaction. There was in them both the most decided evidence of a deep and radical change. The wife was to have been baptized that day, but her illness prevented. We were now passing the scene of M. Foulon's labors. In many of the cottages along the wayside had these evangelists preached Christ and Him crucified to the wondering and earnest Catholics. Many had listened, and some believed, while a few had opposed and persecuted. It was in one of the cottages on this beautiful elevation of land, that one of our young brethren, who was acting as a colporting evangelist, was seized a few months before by an officer of government, and dragged



A section of the  
**NORTH OF FRANCE**

with great violence from the house. As of old, they seemed to rejoice that they were counted worthy to suffer for Christ.

We descended into the beautiful valley, and reached the house of M. Ledouble about 10 o'clock, where we found the brethren and sisters assembling in and about the chapel. They came from great distances, in some cases four or five leagues, and always on foot. The chapel is a small room in a house occupied by colporteur Ledouble, which is one of the cottages belonging to the old chateau or castle of Henry IV. It is a singular but not uninteresting coincidence, that our brethren are occupying the spot where this Huguenot prince, about 300 years since, used to assemble with the disciples of Jesus of Nazareth, and encourage and defend them. Nor is it less a matter of gratulation than an occasion of gratitude to God, that the present occupant and owner of this interesting and valuable estate is the friend of our brethren. While the people were coming in, my mind was occupied with the scenes which had recently been witnessed here. It was here that Foulon was seized, and from hence taken to prison in La Fère. Here many papists had learned the way of life, and here, to-day, others were to join the company of disciples. In a short time I found myself among a number of our principal laborers in this field, and all were welcomed with the most affectionate greeting.

#### Baptismal services.

At the time the services commenced, there were 150 or 200 present. M. Foulon preached. His sermon was a clear statement of the doctrine of baptism, and an able argument for the manner in which the rite was about to be performed. At the close of the service, those who wished for baptism and admission to the church were called forward. Fifteen persons separated themselves from the congregation. Their examination was conducted by M. Lepoids, in presence of the church, and before their friends and Catholic acquaintances. It was most thorough and searching. Many of

the listeners were deeply affected, and under conviction for sin. Most of the candidates were past middle age, and had come out from the Catholic church amid great opposition. There was a solemn earnestness about them, which gave one great confidence in their declarations. The whole number were admitted for baptism, and the congregation dispersed, to reassemble at the place of its administration. It was in a quiet stream, which flowed at the foot of the garden of the chateau, that these disciples were to be buried with their Master, in the ordinance of His appointment. It was a brilliant day—every thing was in the beautiful attire of spring. The garden, the margin of the stream, shaded by poplars, the high-way beyond, thronged with people, the cultivated grounds of the castle in the rear, the ancient abode of royalty, and the home of the best king France ever had, deepened the feeling inspired by this most interesting service. After singing and prayer, M. Lepoids began to speak to the people. As he proceeded, the occasion and the circumstances moved his spirit most strongly. He stood before more than a thousand Catholics, who had been dismissed from a neighboring church at an earlier hour than usual, that they might witness and disturb this Protestant service. He was in presence of officers who had recently bound him and led him away to prison. Few who were among the crowd had ever witnessed baptism, and many now listened to the gospel for the first time. His whole soul was deeply stirred, and he poured forth his words and tears with great pathos. He spoke for the truth and his Master with the directness and boldness of a man who has no fear. He warned and exhorted the careless crowd with much affection and earnestness. The manifestations of opposition subsided. The careless became attentive, and the noise quiet. When the first candidate was led into the water, there seemed to pass through the crowd a general sensation of horror; they expected drowning as the

consequence. When he was safely led out, this feeling subsided, and they listened attentively and observed carefully. On more than one face the smile of contempt gave place to tears. The sighs and sorrow of many were most cheering evidence that the great Head of the church was present and approved the service. At its close the assembly quietly dispersed, and returned, hundreds of them, with such thoughts and feelings as never were theirs before. A spirit of inquiry was awakened in many minds, which will issue in good to their souls.

#### Administration of the Supper.

In the afternoon M. Lepoids preached. The chapel was crowded; the windows and all around them full of attentive hearers. The communion of the Lord's Supper was celebrated after the sermon. The church partook of the elements standing; about fifty were present. This, to me, was a season of most intense interest. We truly sat together in heavenly places. Deep and solemn feeling pervaded the whole congregation. The people seemed unwilling to leave a scene of such unusual interest. It was nearly 6 o'clock when all dispersed. This will be a memorable occasion in the little village of Servais.

M. Courty, the proprietor of the old royal domain, was among the most attentive hearers. For more than four hours did he stand before the Lord that day. He has shown himself the friend of our brethren, and treated br. Willard and myself with great courtesy on this occasion. He earnestly begged us to spend several days with him, after shewing through his chateau. May he become heir to a heavenly mansion.

#### A convert's message.

On our way back to the city of Laon, the brother at whose cottage we lled in the morning came out, and grasping me by the hand, gave utterance to his feelings in the most affectionate and grateful mention of the benefit the disciples in America had conferred on his country in aiding them to publish the

gospel to the poor ignorant Catholics. He charged me to express his gratitude to the Executive Committee and the contributors to the Union, for the interest they had taken in his brethren. "O," said he, with the deepest emotion, "if they had not sent these men among us, I should have been lost forever—I should never have known Christ." And he fell on my neck and kissed me, amid his tears of grateful joy, bidding me adieu again and again. The renovation of these men distinguishes them so clearly from their neighbors that all see the change. We spent the night again in the house of our dear br. Foulon.

#### The laborers and the field.

The scenes which I had witnessed this day gave me a deep impression of the value of the French Mission. The men who are laboring there have a strong hold on the minds of a great multitude of people. The peasantry have confidence in them, and just so soon as they gain knowledge enough to see that there is a way of salvation out of the papal church, and know what the way is, multitudes will embrace the Saviour. The field is white and waiting for the reaper's hand. The Lord is there, preparing the hearts of the people to hear and believe the truth. The stream of evangelical influence which has flowed on almost unnoticed and so quiet, is deep and broad. The last two years are showing the fruits of previous labor. There is much more done in the department of Aisne by the agency which we employ and sustain, than is accomplished in any other department by any other society, whose reports have awakened so much surprise and interest in this country.

#### Paris—Labors of Dr. Devan.

After a few days I visited Paris, and saw some of the colporteurs who were engaged in the work in that city with Dr. Devan. The principal work at that time was selling testaments, and conversation and meetings on the Sabbath. Br. Devan was urging forward the effort with his accustomed energy, and using



all the means of which he could avail himself to raise the standard into the sight of the people. The place where meetings were holden on the Sabbath was small, however, and was not considered an eligible situation. The attendance was between twenty and thirty, who seemed attached to the place and to br. Devan. If a failure ensue, it will not be for want of activity on his part. The field is one of great difficulty.

#### Association of French Baptists.

On the 6th of June the brethren of the mission met at Verberie, to hold the first Association of French Baptists. This is the central and principal station of our br. Crétin. He is one of the most energetic and resolute of men; his influence is widely felt in the department of Oise.

Nearly all our laborers were gathered at this meeting. The various interests of the mission in France were discussed, and some course of action decided on in each case. The session was continued for several days; the discussions were spirited and earnest. The brethren all evinced deep interest in the progress of the work among their countrymen. The churches are agreed in their articles of faith, which are very simple and evangelical. There were several young brethren at this meeting, from whom much is expected. May God spare and prosper them.

I was much interested in seeing the whole force in this great field brought together. There was great diversity of character—each a most efficient actor in his way. M. Thieffry presided—M. Crétin was clerk. Br. Willard set the rest to work, and acted as a kind of balance-wheel in the movements of the machinery. The state of things in the field, as a whole, was most gratifying. As they looked back a few years, all were constrained to say, "What has God wrought!"

#### Plan of future operations.

It was deemed desirable at this meeting to concentrate the efforts of the mis-

sion more in the department of Aisne, where the field seemed most promising. Some of the brethren were called from their former stations, and placed in new positions. It appeared to be best to fill this department with "this doctrine," and endeavor ere long to raise up some self-sustaining churches. The brethren are beginning to make some contribution to the cause of Christ from their great penury.

I saw enough of br. Willard's strength and force here to convince me that his place could not be supplied. The whole mission depend on him, while he makes them depend on themselves as much as possible. He knows the ground which he occupies, and the material which he has to work upon. It is surprising what he accomplishes, with the means afforded him. If we except the German, no mission is yielding a larger return for the present investment. This return is not to be counted in converts alone, for the two years past; though these have been nearly one hundred.

#### Suspension of labors at Paris.

Soon after the close of this meeting at Verberie I left France, and was absent more than two months. On my return, I reached Paris on the 21st of August. Here I met letters from the Missionary Rooms in Boston, and learned some facts from Dr. Devan which inclined me to the opinion that he was called out of that field. There was no promise of advancement without a great increase of expenditure, and the appointment of an able native preacher. We knew of no one who could be put into that field, who was not already more usefully employed than he could be in Paris. The recent increase of interest in the south, in the department of Montbrison, seemed to open a door for Dr. Devan, and, after earnest prayer to God for direction, and consultation with the missionary brethren, it was thought best to suspend operations at Paris. All concurred in this opinion, and accordingly br. Devan gave up the chapel and ceased preaching, the last of August.

**Ordination of M. Foulon—Genlis—The work advancing.**

At the meeting of the Association in June, arrangements were made to ordain br. Foulon in August. The place selected for the services was Genlis. The council met at Chauny, the residence of M. Lepoids. The examination was deeply interesting. The way in which the candidate was led to break off his connection with the Catholic church, the feeling with which he regarded his countrymen who were under the influence of their superstitions, the desire he had to preach the truth to them, and the clear view he had of the plan of salvation, were all witnesses to the genuineness of the work on his heart. The Council were more than satisfied with his relation, and voted to proceed to his ordination. M. Crétin was to preach the sermon, M. Lepoids to give the charge, M. Pruvot the hand of fellowship, and M. Thieffry to offer the ordaining prayer. Br. Willard had for the first time put upon the brethren all the work. They had much fear, but consented to undertake it.

In the morning, at an early hour, we repaired to Genlis. The old chapel, erected many years since by br. Hersigny, was already open, and preparations for the service were in progress. The chapel was crowded with persons who seemed to be interested in the prospect of hearing the truth. After an interesting sermon from br. Crétin, and when the other services of ordination were concluded, eight persons presented themselves for baptism; after proper examination they were all received. The ordinance was administered by br. Foulon. This service was rendered the more interesting by the presence of a pastor of a National church, who seemed to be entirely engrossed in what was passing. The place was enclosed, and there were few present except the disciples.

The services of this day were all deeply interesting. The brother who received ordination is *generally beloved*, and *much is expected from his faithful labors*.

Among those baptized were some in whom the Lord has awakened the desire to make known the glad tidings. There were two sons of two of our most tried and faithful brethren. M. Foulon had the privilege of baptizing his brother-in-law, the son of our dear br. Besin. The presence of the pioneers in this work of evangelization added not a little to the pleasure felt by others. M. Thieffry, M. Hersigny, and last, but not least, Esther Carpentier, witnessed and participated in these scenes. This was a high day to these pioneers in the work. They saw and heard with great delight. The visions of the dark night of persecution were now coming to pass, and the predictions which the most sanguine had scarcely dared to utter, were here fulfilled. Esther Carpentier had scattered much seed in this field, when the densest gloom of night was resting on it, and when it was but an arid waste. The showers from heaven had at length fallen, and the seed had sprung up and bore fruit, like that which the sower cast into good ground. The now ripening harvest demands a multitude of laborers.

**LETTER OF DR. DEVAN.**

The reader will have noted in the preceding letter from Mr. Parker an allusion to some unfavorable influences in the way of Dr. Devan's continuance at Paris, and to his contemplated transfer to a more promising field of labor. At a conference held by him with the members of the mission, at his last visit to Douai, the plan of discontinuing the Parisian effort came up for special consideration; and in view of its various bearings, it received their unanimous approval, and at a subsequent period the sanction of the Executive Committee. The following letter from Dr. Devan relates the measures taken to carry out the plan, showing at the same time, that amidst all his discouragements, the labor bestowed by him at Paris has not been in vain. The letter is dated at Paris, Sept. 9.

**Labors closed at Paris.**

It having been agreed in a conference held at Douai, Aug. 29, that the mission effort at Paris should be suspended, I gave notice to that effect immediately on my

return to the city, and I announced that the following Lord's day would be the last in which public services would be held.

On that occasion my little chapel was pretty well filled, and after endeavoring to impress upon the people the duty of an entire obedience to all the commandments and ordinances of the Lord, I, as solemnly as I could, bade them adieu, referring, as the next place of our reassembling, to the great tribunal of our Judge on the last day, where each must render his account—I, for what I had taught them, and *they*, for the effect that such instructions had exerted upon them. A great part of my auditory were in tears.

#### Results of labor.

As I afterwards passed among my people to give them a parting hand, I was called aside by one, who said that he had something to say to me. His request was for baptism. I appointed that same evening for his examination by the brethren, and named (in case of their approval of the person,) a neighboring village, where I intended to hold a meeting during the week, as a place of rendezvous for my examination of the candidate. This man is a fruit of the out-station at Suresne, where, you are aware, services have been regularly sustained since February last. That he has been brought from darkness to light none of us can reasonably doubt, though he is, as may well be imagined from the fact that he has lived forty years in the bosom of Romanism, a mere babe in spiritual things.

He requested baptism, and I could not deny him. Accordingly, on Thursday evening, Sept. 6, it being the last meeting I held with this dear people, I baptized him. It was not convenient to have the ordinance administered at Suresne, though there were some circumstances that might have rendered it advisable. The last meeting I held there, which was the evening previous, I was struck with the attention—not to say anxiety for instruction—which marked the persons assembled. I hope that the seed there *sown may yet bear glorious fruit*, though

there be no instrumentality now to cultivate the field.

During the thirteen months in which religious services have been steadily and perseveringly held in Paris, God has permitted me to bury by baptism into the likeness of the Saviour's death five willing souls in this city, of whom three are men and two are women. I leave two other unbaptized, though I trust they also have tasted of the heavenly gift of a Redeemer's love during the said period. I have not baptized them because one of them thinks there is a misunderstanding, which she has not yet had an opportunity to explain away, between herself and another Christian; the other is under a spiritual cloud of late, and would not like such a condition to receive the ordinance.

A subsequent letter informs us that Devan has since visited the church at Etienne, and made such arrangements as will supersede the necessity of his removing to that neighborhood till early spring.

#### LETTER OF MR. WILLARD.

##### Ministerial Conference—Baptism at Chery.

Oct. 13. Before leaving Chauny, on the occasion of M. Foulon's ordination, I proposed to the brethren to form a ministerial conference. The idea pleased them, and it was agreed that the first meeting should be holden Oct. 3, with br. Lefevre, at Chery.

It being necessary for me to go to Chauny once more, I decided to take the rail, though a roundabout way, for the purpose of gaining time. But Providence ordered the affair otherwise, so that, in consequence of unheard of contrarieties, instead of arriving at Chauny at six o'clock the same day, I was not at Noyon till 8 o'clock, and passed the night there; and the next morning, not having time to see M. Lepoids, without losing my passage, I contrived to send him word that I had passed, and went directly to La Fère. A few rods from M. Foulon's I met M. Lefevre, who had come with a

horse and cart for me, there being yet five leagues to go, and no public conveyance. We were soon joined by Messrs. Lepoids, Crétin, and Besin, at M. Foulon's, and after dinner M. Lepoids and myself took a seat in M. Lefevre's cart and started for Chery—riding the last league in a hard rain, sheltered only by an umbrella. M. Pruvots had arrived, and there was a man also from Barenton, named David, a candidate for baptism. M. Lefevre had appointed a meeting for 4 o'clock that afternoon, to examine several candidates, but the foul weather prevented all but M. David from coming; him we examined, and M. Pruvots baptized him about nine o'clock, the rain falling continually.

The next morning we organized our meeting, and listened to a dissertation from 1 Peter 4 : 6, by M. Lefevre. M. Thieffry, who was to give us a dissertation upon the scripture doctrine of expiation by Jesus Christ, was not present. In the afternoon, M. Lepoids preached, and immediately after the sermon we resumed our sitting, and continued it four hours. This was the beginning of a series of meetings which will cease probably when there shall be no more Baptists in France, and will, I trust, do more for the brethren and the churches than any meetings we have ever had before.

I left Chery early on foot, expecting to continue thus quite to La Fère; but at the first village, Pouilly, where we stopped for Messrs. Crétin and Louvet, who passed the night there, the husband of one of our sisters offered to carry me a part of the way in his horse cart. We were soon on the way. The man who conducted me would go quite to La Fère. For more than half the distance we had on our right the broad and verdant meadows on either side of the Serre, beautiful as Eden. At 5 P. M. I left La Fère, for Chauny, three leagues distant. The next morning br. Doumin came to see me. He is located at Sinceny, only three-fourths of an hour from Chauny, and is actively engaged in the work. M. Crétin and myself left Chauny at 10 A. M. on the 5th, for Ver-

berie. I passed the night there, and came home the next day.

During this journey and visit I saw all our agents but M. Thieffry, who was detained in the north by sickness in his family. I visited Messrs. Lefevre, Foulon, Lepoids, and Crétin, and became acquainted with the state of things in general, which is truly encouraging. I reached home also without being so sick as to have need to take the bed—a rare occurrence with me; yet at M. Lefevre's I slept two nights in a room whose brick floor is never dry, and in which there is never a fire; in returning from Chery I encountered tempest and rain without a cloak and unsheltered; and at Verberie my incessant and late talking fatigued me so much that I could not sleep. Indeed, during the whole absence of six days, I was continually talking, the weather was continually very bad and cold, and cholera and sweating sickness everywhere. I was never more deeply impressed with the idea of the divine protection and blessing.

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#### MAULMAIN BURMAN MISSION.

##### LETTER OF MR. STEVENS.

###### Additions to the church.

Aug. 5, 1849. Three persons have recently been baptized in this town by Mr. Judson, respecting whom one or two particulars, I doubt not, will be interesting. All the three are heads of families. One is the wife of Moung *Kalah*, daughter of Ko A, of the village of Kaudote, mentioned in my journal recently sent you (pp. 398–402, last vol.).

One is a man from Myay-dai, a town on the Irrawaddy, some distance below Shway Doung. In that place he has a wife and two children, whom he left, to come on a trading excursion to this place. Here he fell in with the native assistants, particularly Moung Shway Moung, (who went to America,) in whose house he was entertained for some weeks, together with an uncle of his from the same place.

Miss., 75.00; for Burman Mission 25.00,	100,00
Swansey, Silas Parsons, to cons. Mrs. Mark Carpenter and Mrs. D. G. Mason L. M.,	200,00
South Hampton, ch., mon. con.,	9,00
A female friend to missions, for the Burman and Karen Miss.,	10,00
	<u>339,00</u>

## Massachusetts.

Chelsea, 1st ch., Southwick Bryant tr., mon. con.,	100,00
Mansfield, ch.	3,66
Old Colony Assn., Samuel Norton tr.,	74,73
South Reading, Miss E. Wetherby	10,00
Sudbury, Levi Goodenough	10,00
Heaton, Bowdoin Square ch., Otis Tufts, for his L. M.,	100,00
Dedham, Mill Village, Miss Emily Preble, for Arracan Miss.,	10,00
Winchendon, Mrs. Matilda White	1,00
Mandisfield, Simeon Sears	2,00
Plymouth, ch., mon. con.,	16,00
Worthington, Mrs. Betsey Abbott	1,00
Middlefield, John Newton, for Burman Miss.,	10,00
Worcester, 1st ch., Juv. Miss. Soc., C. E. Converse tr., to educate a Karen boy named S. B. Swaim,	25,00
Easton, a friend	5,00
Raynham, ch. 14,56; Beverly 1st ch. 62,00; per Rev. J. F. Wilcox, agent,	76,56
	<u>441,95</u>

## Rhode Island.

Lippitt and Phenix, ch., per Rev. J. F. Wilcox, agent,	60,00
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## Connecticut.

New London, Mr. Latham 50,00; Tolland, ch. 5 00; Willington, Rev. J. H. Vinton 45,00; to cons. Rev. Rodolphus Weston L. M.,	100,00
Stonington, Rev. A. Palmer, towards sup. of a native Karen preacher,	5,00
Connecticut Bap. State Convention, W. Griswold tr., Suffield, Parks Loomise, to cons. himself L. M.,	100,00
	<u>205,00</u>

## New York.

New York city, Amity St. ch., David Hawes tr., 335,78; mon. con. 75,00,	410,78
St. Lawrence Co. Miss. Soc., Jonah Waid tr., to cons. Rev. O. W. Moxley L. M.,	100,00
Rochester, Epaphras Wolcott,	10,00
	<u>520,78</u>

## Pennsylvania.

Philadelphia, Spruce St. ch., per Rev. G. S. Webb, agent,	135,00
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## Maryland.

Baltimore, Virginia A. Wilson	20,00
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## District of Columbia.

Washington, E. St. ch., Juv. Miss. Soc., R. W. Wilcox tr., to sup. a Karen youth named Geo. W. Samson, under the care of Rev. F. Mason,	25,
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## Ohio.

Zanesville, Market St. ch.	75,
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## Indiana.

Harrisburg, Miss Rosinda Barrett	2,
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## Illinois.

Decatur, ch., Samuel C. Allen sec.,	10,
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## Iowa.

Keanque, Miss E. Stanwood 50c.; Mrs. E. A. Morrell 50c.,	1,
	<u>\$2050.</u>

## Legacy.

Hopkinton, N. H., Miss Pharoze C. Kelly,	50
	<u>\$2100</u>

The Treasurer also acknowledges the receipt of the following sums from the American and Foreign Bible Society, viz. :—

For translating and printing the scriptures in China,	1000,00
For do. do. do. in Karen,	500,00
	<u>\$1500,00</u>

## BOXES OF CLOTHING, &amp;c.,

From Jan. 24 to May 11, 1849.

Mass., Charlestown, Judson Miss. Soc. of 1st Baptist ch. and cong., Miss C. Haynes tr., for Mr. and Mrs. Bingham, a box of clothing,	16
do., Brookline, Ladies' Benev. Sewing Circle of the Bap. ch., for Miss E. S. Morse, a box of clothing,	44
Vt., Derby, Fem. Miss. Assoc. of the Bap. soc., per Ann A. Norcross, for Miss H. H. Morse, a box of clothing,	40
do., Middletown, a box of clothing (no advice) for Mrs. Mason.	
do., Hindsburgh, Austin Beecher, for Rev. J. S. Beecher, a cask of dried apples,	2
Conn., Willington, per Jonathan Weston, for Miss Miranda Vinton, a box of clothing.	
N. Y., New York city, I. Newton, Esq., for Rev. A. Judson, D. D., a box of clothing, &c.	
Penn., Philadelphia, Mrs. J. W. Roberts and Mary Ann Longstreth, for Rev. A. Judson, (received in October, 1848, and omitted in the January number of the Magazine,) a box of clothing,	150.
do., do., a box of sundries (no advice) for Rev. A. H. Danforth.	

THE

# MISSIONARY MAGAZINE.

VOL. XXX.

JANUARY, 1850.

No. 1.

## AMERICAN BAPTIST MISSIONARY UNION.

### MISSIONS AND MISSIONARIES. 1849-50.

The Burman and Karen departments of the Maulmain Mission have been constituted into two missions, the Burman department including also the Peguan.

#### MAULMAIN BURMAN MISSION.

A. and Mrs. Judson, T. Simons, H. and Mrs. Howard, E. A. and Mrs. Stevens, L. and Mrs. Stilson, T. S. and Mrs. Ranney, Miss L. Lillybridge.

*Peguan Department.*—J. M. and Mrs. Haswell, now in this country for health. Mr. and Mrs. Howard are about to return to the United States for the same cause. The connection of S. M. Osgood with the Maulmain mission was closed in October. (See a subsequent page in this Magazine.) Mrs. Osgood died at Wyoming, N. Y., July 13.

The ordinary operations of this mission include, as in other missions, preaching, teaching, and preparation and distribution of books and tracts. Mr. Judson has charge of the Burmese church, Mr. Simons of the English, and Mr. Stevens, in the absence of Mr. Haswell, of the Amherst church, with the theological school and preaching assistants. Mr. Stilson is expected to succeed Mr. Howard in the care of the Burmese boarding school, assisted by Miss Lillybridge. Mr. Ranney conducts the printing department, depository, &c., for both the Maulmain missions, and is now printing the Sgau and Pwo New Testaments, and an edition of the Psalms in Sgau. Preaching is regularly maintained at Obo and in other districts of Maulmain, among the Burman population, with occasional itinerant preaching in the country during the dry season.

#### MAULMAIN KAREN MISSION.

J. G. and Mrs. Binney, N. and Mrs. Harris, W. and Mrs. Moore, Miss M. Vinton, Miss H. E. T. Wright, now on her way to the mission; and in this country, J. H. and Mrs. Vinton, detained by Mrs. Vinton's sickness.

Mr. Binney is in charge of the Karen theological seminary, and Mrs. B. of the Karen normal school, assisted by Miss Vinton till the arrival of Miss Wright; Mr. and Mrs. Harris of a Sgau Karen boarding school in the rainy season, and Mr. and Mrs. Moore of a Pwo Karen. In the dry season the missionaries visit the churches and villages along the rivers and in the jungle. Mr. Vinton has been employed in revising the Sgau Karen New Testament, and the translation of the same into Pwo Karen.

the noun-affix *the* affixed, *Thakka*, it signifies (7,) power, strength.

In Pali the word *Tha-ka* has the signification of (8,) to offer, make offerings, which is not found in Sanscrit.

All these eight significations are found in the Burman, as derived from the Pali, but all as nouns. In the Burman dictionary is a form of the word signifying an offering, where *tha-ka* is in its simplest form, with the final vowel of the root lengthened, as is often done in Burmanizing a Pali word.

Some Pali roots become nouns by affixing *ta*, which, in a few roots, as in this one, is changed to *ka*, making the noun root *thakka*. In the Burman dictionary, in words derived from this verb, we find the following significations: (1,) patience, forbearance; (2,) strength, power. This is the same root, regularly inflected from the Pali nominative, *thakkau*. (3,) a deity; (4,) a race of kings; (5,) an era. In the Pali dictionary is a derivative signifying (6,) a country; but as the form is the regular nominative plural *thakkà*, it is, more properly, the inhabitants, the Scythians.

Many roots are formed in Pali by the formative particle *tha* being affixed to the verbal root; and hence we have in the Burman dictionary a form signifying "substance, or that to which a quality belongs." The etymology of the word would say (7,) power, strength; but the *usus loquendi* may possibly show that above definition is correct. But instances of such usages are necessary to establish it, and none such have fallen in my way.

Now, there are five apparently different words in the above, and nothing but a knowledge of Pali grammar can trace them to a common root.

#### Value of parallel versions.

No one knows how to value a good version of the Scriptures like a translator. It is of utility in those innumerable instances where the commentator is silent. A little instance occurred to-day. The Hebrew of the latter clause of Leviticus 22:14, read to me, "And shall give unto the priest the holy thing;" but

the English version reads, "And shall give it unto the priest with the holy thing." The passage is passed over unnoticed in "Barrett's Synopsis of Criticism." I turned to De Wette's German version, where I found it rendered, "And give over the holy thing to the priest." This confirmed me in my original view of the passage; so I thus rendered it, and passed on. And here I may add, that De Wette's version of the Old Testament is altogether the best picture of the original I ever saw.

#### Discouragements.

The school teacher's wife abides by her first position, that she will become a Christian whenever God permits, and cannot before. The neighbor that I characterized as an inquirer has changed during the week, the assistants say, for the worse. A number of his relations, who discerned that he was considering the claims of Christianity, have had a gathering about him, and have used every effort to induce him to adhere to the religion of his ancestors. They have succeeded, at least for the present.

I visited two or three houses after worship, in one of which I found a man, who with much apparent earnestness, said, "I wish to know the truth, and to follow it. But the religion of Christ is new to us; we never heard of it until within a few years; and whether it be true or not, I am sure I cannot say. I see nothing in it bad; it appears well."

I could distribute books and tracts to almost any extent. Large distributions have been made in previous years; but I have every reason to believe they would be destroyed. I met a man last evening, to whom I had given a bound volume of tracts a few weeks before, on his promise to read them. I asked him if he had done as he promised, but he protested that I never gave him a book!

#### "Piercing cold"—Remembrancers.

We were aroused by the loud cracking of bamboos before daylight, and on looking out, saw the flames, at a few hundred yards distance, towering up high above  
 1. I went to the scene

of the conflagration, and found that the principal part of it was confined to a large timber yard, where from eight to ten thousand rupees worth of timber was burned up. There was a piercing cold wind blowing, with the thermometer below 60; very cold weather for this country, and its effects disabled me for work most of the day.

Yesterday brought the mission several boxes from America, and this morning a small package to me from an unknown friend was brought in, that had been found in one of the boxes, and which contained a good specimen of malachite, or carbonate of copper. I am glad to be thus remembered. It will be of more value to me than what would bring ten times its price in the market. I have often found such things of much utility in this country. I am the only one on the coast who has any collection of minerals, and they often prove of use to persons who are examining the productions of the country. I have seen manganese brought in for coal, and have had it brought to my notice as an ore of plumbago. A specimen at hand corrects such errors at once.

### ARRACAN.

#### LETTER OF MR. VAN METER.

##### Karens of Sandoway; Pwo department.

The assignment of Mr. Van Meter to Sandoway, though made with some degree of hesitancy in view of the rival claims of the Kemees, appears to have been designed of Providence to meet an exigency and to accomplish a service even more necessitous than had been anticipated.

June 19. We have now been in Sandoway three months, and until within a few days, had but one Pwo with us beside our teacher. This was a young man who had previously made some progress in his Sgau studies; which dialect he understood almost as well as his own. Under the instructions of our teacher he learned to read in a few weeks, and had begun daily recitations to me in the catechism. Associated with him in the study of the Pwo also, was a brother-in-law of

Myat Kyau, the ordained assistant. He was anxious to acquire sufficient knowledge of the Pwo to enable him to teach a few families, residing in his neighborhood, to read. The daughter of Myat Kyau also, who, with another girl about her own age, are the first females that have dared to undertake so long a journey from their jungle homes, is now learning to read the Pwo, which she speaks as fluently as the Sgau.

##### School for assistants—Shway Bo and Tau Sau.

This was our entire Pwo establishment until within one week, when we were quite taken by surprise upon the unexpected arrival of fourteen young men and boys; among whom were Shway Bo and Tau Sau, two of the assistants, who have been engaged for some time past in preaching and teaching among their own people. About one half could read, and the others were anxious to be able to do so as soon as possible. All seemed eager to learn, and requested that they might begin on the very next morning. We acceded to their request of course; furnished them with books, and started them under the direction of our teacher, taking Shway Bo to assist us in our studies. This looked like a beginning in earnest, and while we felt our responsibilities not a little increased, we at the same time felt much encouraged to hope, that from this number of promising young men, there might be raised up those who should become eminent blessings to their own people. I suppose there is hardly a man among all the assistants in either this or the Sgau department, of more character or higher standing than Shway Bo, although yet but a young man. It has been but one year, I understand, since he returned from Maulmain; and already he exerts a very favorable influence among his people.

We were agreeably surprised at the information received from Shway Bo, and from others who came with him, that there are at least three hundred Pwo disciples already gathered in connection with this station; Shway Bo's congregation alone numbering one hundred. With



such a beginning we surely cannot be discouraged for the future, especially when we consider the limited means through which it has been effected.

#### Wiles of Jesuits—A crisis.

The present, we understand, is a critical moment for this people. They have been so long asking for a teacher, and so long has their cry been disregarded, that they have finally begun to turn their anxious gaze in *another direction*; and a number of them have received a very flattering reception from the Catholic priests at Bassein; who have been making considerable efforts, of late, to seduce the native assistants and other Karen Christians. Br. Abbott learned only a short time since, of an attempt to seduce the Sgau assistants, shortly after he left for America, by distributing money among them. Quite a number of them received very unexpectedly a gift of five rupees each. But at present there is very little apprehension as to their influence upon the disciples. The name of "Catholic" is in rather too bad repute among them, to be a matter of envy to even the worst characters in the church—those who have been openly denounced and excluded from her fellowship. O, will not the friends of missions at home unite their fervent supplications, that the Pwos, who have so long been begging of them a teacher to show them also the way of life, as their more favored brethren have been taught it by the living missionary,—will they not pray, that *this* people may be delivered from the wiles of the Man of Sin and gathered into the true fold of Christ?

#### Schools in the jungle.

Shway Bo, after having spent several days with us, said that he must return home, as there would be a number of scholars waiting for him in his own village. He also proposed taking back with him those who could not read, or to leave with me as many as I wished to remain. Considering all things, we concluded it best for the majority of them to go back and learn to read during the rains; which they can do as well in the

jungles as here. Tau Sau also has gone, for the purpose of teaching and preaching. This assistant does not understand the Sgau dialect, and has been preaching among the Pwos since last rains. Our teacher also has gone to establish a school in a separate place from either of the others, and where there are as yet, but few if any disciples.

On last evening we enjoyed a very interesting season with these and other brethren, the influence of which we hope will be felt in the depths of the jungle. I made a few remarks to these brethren, which br. Beecher rendered into Sgau, and Shway Bo into Pwo. Seven of those who came in this company, are now with us, six of whom are engaged in committing to memory the catechism, which they recite to me daily; and the seventh remained on account of sickness.

There is nothing more trying to us at present than the fact that we cannot converse with these disciples, who for the first time have seen a "teacher" whom they could call *their own*. For my part, I hardly feel at ease while engaged in any other employment than the study of the Pwo. And I do hope that I may be successful in acquiring a sufficient knowledge to be able to converse with tolerable accuracy and freedom during my visit to the jungle next cold season.

#### Sgau School for assistants.

The school here is at present in a very interesting state; there being upwards of seventy in all. Both the ordained preachers and a number of the other assistants are receiving instruction from brn. Abbott and Beecher in different branches of theological study.

#### LETTER OF MR. BEECHER.

We find in a letter from Mr. Beecher, of August 16th, some further testimony to the preparation of the Pwo Karens to receive the gospel, and to the justness of their claims to the services of at least one missionary. In addition to the three hundred converts already baptized, he states that "there are not less than two hundred waiting for baptism, who will need the watch and care of one

ll acquainted with their own language." adds,

The Sgau native preachers say that the Pwos are equally, if not more numerous than their own tribe, and that they have for years been anxious to hear the religion of Jesus explained in their own language, that they might understand it definitely; asserting at the same time, that they thought many of their number would become disciples as soon as they could learn how. These Sgau preachers feel a deep and growing interest in this their sister tribe. Some of them frequently make preaching tours among the Pwos, and say that they listen attentively, but cannot understand enough of the Sgau or Burmese to know what they are to believe or how they are to worship, or they would at once become worshippers of God.

#### LETTERS OF MR. INGALLS.

##### Chapel at Akyab.

July 23.—The mission chapel, just completed, is 45 by 30 ft., built of the best material and plastered inside and out. The roof is of tin, in order to get a fire-proof building, and also to save the expense of new roofing. It contains a baptistry of brick. The whole expense has been about 1050 rs., all paid but about 50, and that covered by subscriptions. The pagan population have paid nearly 400 rs. of the sum, and our little church over 100; the remainder from the generous English.

The Burmans of this province continue to present encouragement to the laborer. Opposition is small in comparison to what it has been, and the long-wished-for day of turning to God, I trust is near.

##### Church at Ava—Idolatry waning.

The following intelligence from Ava,—all that has been received for a long period,—derives additional interest from the late re-appointment of Mr. Kincaid to that vicinity, as mentioned in a former Magazine.

26.—I have just seen a man direct from Ava. He is an old acquaintance, and has been an inquirer. He states

that many feel friendly to the Christian religion, and that there is an evident decline as it respects the worship of idols. A Burman Mussulman, a merchant from Ava (now on his return,) was also present, and stated that our books, given by Mr. Kincaid, are still read; and that it is reported, that disciples exist but remain rather concealed. The Burman first mentioned, states that the worship of idols and the whole system seems on the decline in most of the cities between this and Ava.

Moung Pyoo, one of our assistants, a Burmese from Ava, wishes to return and preach to his countrymen. He says that he is prepared to go and faithfully preach, and if they put him in prison he will preach there. We are thinking of the propriety of ordaining him and sending him as an evangelist. The man is well qualified, so far as possessing a most winning spirit and deep devotion to God are concerned. Had I acted according to my convictions of duty, I should ere this have sent him on his way, committing him to the Lord. I question whether any missionary will go into Burmah for years to come, unless he goes with his life in his hand.

#### SIAM.

##### LETTERS OF MR. JONES.

##### The Chinese church—Plea for helpers.

Mr. Jones, writing from Bangkok June 30, urges the following facts and arguments on behalf of the Chinese church:—

I feel urged to write to you that you may not forget the case of our dear little church at Bangkok. I have been called to baptize eight persons, and add them to the little body of Christian disciples here, since Mr. Goddard left us. Five were full Chinese, two half Chinese and one Burman. We have a good assistant in Hongkit, but his health is feeble, and he mourns his limited knowledge. He knows not enough Siamese to learn much from us, and who shall instruct him or his brethren? We have two important out-stations, Leng-kia-chu

and Ban-chang, where we keep colporteurs, who are good, but comparatively ignorant, and therefore wanting in influence.

Br. Dean in one of his last letters to me says: "I wish you had a good man, or *men*, to labor with you among the Chinese in Siam. I have seen the Chinese at several stations in their own country, and still have to find a more promising field for missionary work for Chinese than in Siam." Br. Goddard, under date of April 12th, says, "Still my view of the relative importance of Siam and Ningpo remains as it was. I should now, no sooner than when in Bangkok, recommend that *all* the missionaries of our Board to the Chinese be sent to China. One at least ought *by all means* to be spared for Siam." And *I* say, if one, then two as a matter of course; that this little church, dear to Christ and dear to our hearts, may not be left, as it has been full half the period of its existence (from Dec. 1833,)—without a pastor.

I appeal to this church, into which more than sixty have been baptized, as an instance of missionary success;—and when all the circumstances are considered, one of the most signal examples of success that have ever attended your endeavors. Br. Dean labored, but with very little knowledge of their language till the last year. When Br. Goddard came he was scarcely able to teach at all. The latter years of his sojourn were spent in unwearied and effective labor. And shall the work so laboriously and anxiously and effectively commenced by them, be suffered to languish and expire? Say, Christians of America! Will your dear Saviour approve it?—I cannot enlarge. Think—pray; and the Lord guide you.

#### Wants of the Siamese department.

In another letter, dated July 20, Mr. Jones presents in still more impassioned language the wants of the Siamese department. Is there not one man who will answer to the appeal, "*Here am I, send me?*"

*Do fix your eye on some one, whom the*

Committee can confide in to do any thing that may be necessary to carry forward the mission effectively, and send him on, that when I leave it, I may be comforted in the hope that I have "not labored in vain or spent my strength for nought." What I refer to now, is the Siamese department. It is not to diminish, in the least, the effect of what I have recently said regarding the Chinese department. Both are suffering; and it would be better to withdraw wholly and at once, than to struggle on "at this poor dying rate." If the mission cannot be prosecuted more vigorously than it ever has been, then I say relinquish it;—others will take it up, although our labors will go for nothing. I could not relinquish it without a death struggle in its behalf. But if it *cannot* be carried on, it *must* be given up, and the sooner the better. Through the divine blessing much has been done; but only one of the three now here can expect to labor much longer in the enterprise, and would you have that one labor alone? I am pressed in spirit "above measure," sometimes, when I think of what has been expended of money and health and life, and what we have already gained, and what there is to be done, and yet see so little prospect of laborers to do it.—Oh God of heaven! Divine Redeemer! What shall be done? Interpose Thou *thine* aid, and hope shall brighten and despondency flee. But thy children, shall they sit by in inaction and not avail themselves of the privilege of being co-workers in such a work?

It should be remembered always that three or four years must pass away before new missionaries can begin to work with efficiency, especially if alone;—but when others are with them, they can at once do much by way of encouragement! Let us be encouraged while we last, if possible.

#### GREECE.

##### LETTER OF MR. BUEL.

In a subsequent article on the Ionian Islands, pp. 24-28, the reader will find the view entertained by our missionary at Corfu,?

Arnold, as to the question so long agitated, but now at length, we trust, satisfactorily answered,—shall we abandon the Greek mission? God has shown His favor to the mission by certain infallible signs; and to withdraw from it under present manifestations both of grace and providence, would seem like a presumptuous disregard of the divine will. In the following letter from Mr. Buel we find additional encouragement to continue steadfast of purpose and instant in prayer.

Oct. 25, 1849.—During the quarter that has just elapsed since my last letter, my time has been wholly devoted to the preparation of sermons for the Sabbath. Preaching has been regularly attended by an average number of sixteen. Among these are teachers, editors of newspapers, lawyers, university students, and merchants of the most respectable class. Some of the subjects preached upon are the following:—“Human Depravity,” Rom. 11: 32; “The Evil of Sin,” Jer. 2: 19; “Justification,” Mic. 6: 6; “Faith,” Acts 16: 31; “Repentance,” Acts 20: 21.

On Sabbath afternoon, I examine in course the Epistle to the Romans, with two young men whom I regard as pious. They were mentioned in my letter of July 18.

Our brother at Patras writes encouragingly of his Sabbath bible class, and of the distribution of the Scriptures.

A number of the bibles and testaments which I offered at the examination of the public schools in Piraeus, were politely accepted by the demarch, and distributed as prize books. Something may also be done in tract distribution; in which the pious young men above mentioned take an active part.

Twenty-six English bibles and several in French, were given to the crew of the U. S. sloop “Jamestown,” after I had assisted at the burial of a seaman, who suddenly died the night the sloop anchored in Piraeus, on the 9th of Aug. These bibles were given only to those who applied for them.

May the Lord of the harvest bless the seed sown, and make the word preached the power of God to the salvation of every hearer. The cordial satisfaction

expressed by several of my hearers, is one of the tokens that our labor will not be in vain in the Lord. We hear of no opposition now to evangelical preaching in Greece.

## CHEROKEES.

### LETTERS OF MR. JONES.

We have received within the last few weeks several letters from Rev. E. Jones, containing gratifying accounts of the progress of the gospel among the Cherokees, during the past year, nearly a hundred converts having professed their faith in Christ in baptism. His first communication is under date of Aug. 29.

#### The native preachers—Converts.

Under a deep sense of unworthiness, and of the rich mercies of God continued to us through our blessed Redeemer, I beg leave to communicate some of the instances of his goodness.

Though the seasons have for several months been very unfavorable, on account of the severity of the weather in early spring, and a succession of freshets until a few days ago; very few of our meetings have been disappointed. Our native brethren have evinced their devotedness to the cause of Christ by swimming rivers, wading swamps, and riding through storms of sleet, snow and rain, to meet their appointments. The affectionate, prompt and efficient coöperation of these brethren is to me matter of sincere gratitude; nor can I express in adequate terms the praise due to the God of all grace, for the influences of his Holy Spirit; which have attended the word preached, and which, I trust, has made it the power of God unto salvation to many souls.

I should be glad to give an account of a number of interesting meetings, which have been blessed with gracious tokens of the divine presence; wounding the hearts of sinners, and leading them to the blood of Christ. At present, I only send you the results:—the hopeful conversion of seventy-seven precious souls, and their baptism on a profession of their faith in the atoning Saviour.

On Saturday, I addressed the church on the duty and privilege of putting forth their best efforts in the missionary cause. A good spirit on the subject was manifest.

On Monday morning, I addressed a large congregation on the influences of the Holy Spirit, the danger of grieving him, and the blessedness of fully following his gracious leadings.

In concluding this meeting, the only thing I had to lament was the impracticability of following up these gracious impressions "with line upon line and precept upon precept," for the maturing of the graces of those who are born again, and for urging the awakened and convicted to "the Lamb of God."

On Tuesday, Sept. 18, two small meetings were held at Dianoosee and Deegonoola, on our way to Verdigris. The congregations were quite serious. Some appeared much affected.

Riding forty miles on Wednesday, afforded opportunity for much conversation with several native preachers, and of explaining many portions of scripture in answer to their inquiries.

#### Meetings at Verdigris—Baptisms.

On Thursday, Sept. 20, a series of meetings commenced with the church at Verdigris, which continued till Monday morning. Our brethren Oganaya, Downing and Foreman, labored with untiring zeal and devotion, and with great acceptance. The brethren at Verdigris had finished flooring the meeting house, and added to their buildings five more cabins for the accommodation of

persons attending the meetings. They had also made comfortable provision for the people and their horses, so that all might stay on the ground, and enjoy the whole benefit of the meetings.

On Saturday a church meeting was held, and eleven persons, six Cherokee men and four women and one black woman, related the exercise of their minds and were received for baptism. At night, much concern was manifest in the congregation.

The meetings on the Sabbath were solemn and encouraging. About noon I had the privilege to bury in baptism the eleven brethren and sisters, who the day before had professed their love to the Saviour and their faith in his atoning blood. There was at the water side a large company, who gave earnest attention to an address on the import of the ordinance. The Lord's supper was administered with great seriousness by brethren Wickliffe and Foreman. At night many appeared affected under the preaching, and about twenty-seven came forward for prayer. Among them, were some who had been the most audaciously wicked characters. May their hearts be effectually subdued by divine grace.

On my way home I visited several families, and had opportunity to converse with many persons in all stages of religious concern; some were hopeful. Saturday and Sabbath, 30th and 31st, had meetings two days on Fourteen-mile creek. A number of persons appear to be under awakening influences.

## MISCELLANY.

### THE IONIAN ISLANDS.

The above is the title of an article in the last number of the *Christian Review*, from the pen of the Rev. A. N. Arnold, of the Greek Mission. Want of space has rendered abbreviation necessary. The language of the author has been, as far as practicable, retained.

"*The United States of the Ionian Is-*

lands" is the official title of that nominally independent State which comprises the seven following principal islands, viz: Corfu, Cephalonia, Zante, Santa Maura, Ithaca, and Paxo. There are likewise several smaller islands belonging to the group, of little political or commercial importance. The islands above named, with the exception of Cerigo (which is widely separated from the sister islands

as it lies south of the Morea), are in the Ionian sea, between the latitudes of 37° 30', and 40° N.; the more northerly portion being contiguous to the coast of Epirus, and the more southern to that of Greece. The total area of these islands is a little more than 1000 square miles. The area of Cephalonia is 340 square miles; that of Corfu, the northernmost, and the seat of government, is about 230 square miles. Each of these two larger islands has a population of 60 or 70,000.

From the 13th to the 19th centuries the Ionian Islands were successively under Grecian, Roman, Byzantine, Neapolitan, and Venetian rule; the last named continuing for more than 400 years. In 1809 they came into the possession of the English, and are now under the protection of that government. Though constituted in 1815 an independent State, they have little more than the name and shadow of independence. It is only within a short time that they have enjoyed the liberty of the press. Since then, they have not neglected to urge loudly their claims and complaints. Some reforms have taken place, but the public mind is by no means tranquil. There are at the present time serious insurrectionary movements. The desire prevails among the disaffected Ionians to have these islands incorporated into the Greek kingdom. And such a union is anticipated as an event not very far distant.

The provisions of the Ionian constitution, relating to religion, may be regarded as liberal, in view of the latitude for which they were designed, and the ideas then prevalent in Europe in respect to ecclesiastical establishments and the rights of conscience. And though the articles relating to this particular are not entirely in agreement with each other, the fact has been, that no opposition or molestation has hitherto been offered to the public worship of Independents, Baptists, and Presbyterians, any more than to that of the Jewish Synagogue.

The Greek church of the Ionian Islands is ecclesiastically subject to the Patriarch of Constantinople. The religion does not differ, in point of doctrine, from that of the Greek church in other parts of the East, if we notice, in exception, that during the long rule of the Venetians, additional errors and abuses, belonging to that fallen church, were introduced. There is a multitude of places of worship, but unhappily these are no index of the moral and religious condition of the people. As to the clergy, while it cannot be denied that

not a few of them are hypocritical, avaricious, and unmerciful, their character as a whole is much superior to that of the Romish clergy. The amount of pulpit instruction is exceedingly small. Until within two or three years, it has been limited to one sermon on the morning of each Sunday in Lent. And this is true only of Corfu. In the other islands, even the Lent sermons are not regularly preached. It is not strange that, notwithstanding they self-complacently regard themselves as the church, claiming to be the most ancient of all churches, profound ignorance of spiritual things and gross superstition characterize the mass of the people. As might be expected, covetousness, licentiousness, duplicity and falsehood are prominent and prevalent vices. And among the more educated class, there are not a few who not only have no respect for the prevailing system of religion, but hold all revealed religion in contempt. This is especially true of the present generation of young men; and even priestly robes do not always shield the heart from infidelity, however effectually they may restrain the lips from the unguarded expression of it.

The remainder of the article we give entire.

#### CLAIMS OF THE IONIAN ISLANDS AS A FIELD OF MISSIONARY LABOR.

In determining the comparative claims of any particular part of the world, as a field of missionary operations, it will be granted, we presume, that among the things most worthy to be considered are, its religious condition, its extent, the character and relations of its population, its accessibility, its climate and adaptation in other respects to the health and comfort of the laborers, and lastly its promise. Let us be indulged with a few words upon each of these.

#### Religious condition.

As to the religious condition of the population of the Ionian Islands, we may presume that what has already been said will amply suffice to prove the need of evangelical labor among them. If they worship God in vain who teach for doctrines the commandments of men, and by their traditions make void the commandments of God; if they cannot offer any acceptable worship and service to the Creator, who worship and serve the creature more than Him—then there can be no dispute that the population of these islands need evangelical instruction as truly as those of any part of the pagan

## Trimbak—Religious mendicants.

But a still holier place than Nasik is Trimbak, a village at the source of the Godavari, that is, about twenty miles to the west of Nasik. Accompanied by Ramkrishna, one of the Brahman converts of the mission, we set off to visit this holy spot. We travelled for great comfort during the night, leaving Nasik when the moon, somewhat past full, arose to light our way. In this climate, we are comparatively independent of atmospheric changes. Having kept a few hours on the ground in some shed in a village about half-way to Trimbak, we again rode off in time to see the village soon after sunrise. I think we met about ten carts full of pilgrims quitting Trimbak in the space of one hour. As we approached the village, long lines of encampments appeared on both sides of the road, consisting of dwellings rudely constructed with straw for the residence of the religious mendicants, who are known by the comprehensive name of Gosavis. You may call these the monastic orders of Hinduism; and here they were collected in large brotherhoods, amounting in all to at least a thousand individuals, all of them thought to be peculiarly holy men, who, having forsown the world and devoted themselves entirely to the service of God, were deserving of peculiar reverence. Numbers of these men were walking about, almost perfectly naked, with their bodies smeared over with ashes. Many of them had come from a very great distance—from Upper Hindustan, the banks of the Ganges, the Panjab, &c. They formed one very conspicuous and disgusting feature in the scene.

The holy village of Trimbak does not at all strike you as you approach, as being in any way remarkable; but the features of nature around it are in a high degree commanding. You see before you a very lofty and semicircular sweep of hills, from which innumerable streams, even at this period in the dry season, are trickling (I cannot say rushing) down. These waters are collected into multitudes of tanks (lochs, as we should call them *Scotticè*) in and around Trimbak. The river at this season is here but a slow and insignificant stream, with its elaborately constructed channel half choked with mud and stones. We draw farther into the semicircle towards the hills, and there, near the base of a high precipice, is Trimbak. One proud temple in Trimbak—the temple of Trimbakeshwar,—i. e., the

Lord of Trimbak, or Shiva—rears aloft its head, and boasts of elaborate architecture and very spacious enclosures paved partly with marble; but the village temples are not striking, nor is the village itself remarkable for beauty or extent. Were it not for the neighborhood of the source of the river there would be no village here, or at least one of the most insignificant kind. The city is one wholly given to idolatry.

## Government support of idolatry.

The temple is supported by an endowment of 22,000 rupees annually given by our government. This is one of the most melancholy things connected with the British sway. When our government took possession of the Maratha country, it promised to continue all existing establishments. Under the native government, the endowments to temples might in many cases have been resumed; but our government seems to hold itself bound to administer them in perpetuity. The sums thus expended on the support of idolatry at Nasik and Trimbak are absolutely incredible. When a better feeling takes possession of the mind of government, it will doubtless find it easy to expend the money in a manner equally acceptable to the natives, and yet not so fearfully dishonoring to God, nor so fatal to the best interests of the country.

## Bathing for purification—"Sons of the Ganga."

The scene which for many hours daily presented itself at the holiest tomb in the village, was one of the most remarkable things we saw. Could the scene daily enacted there be but once witnessed by Christians in Britain, how would it move their hearts, and stir them up to fervent supplication and unceasing effort for miserable India! The waters of many small rills were here collected into one tank of perhaps two hundred feet square. It was built round on all sides with substantial masonry, and had steps leading down into it, so that the pilgrims could approach its waters in any part. The concourse to it during the holy year (the year in which the Godavari river is especially holy, which is every twelfth year,) is said to be perfectly incredible; and, among the crowd of people rushing into the waters, even lives are sometimes lost. Even now the concourse was large—the scene distressingly animated. Men, women, and children—people of all conditions and all ages—were here indiscriminately bathing. We could see no distinction as to places assigned to different ages or sexes. Every heathen be-

fore stepping down into the stream, paid his priest to recite the necessary prayers in Sanskrit. These consisted of such confessions and petitions as these—

"I am sin, I commit sin, my nature is sinful, mercifully deliver me, O Godavari," &c. &c.

The worshipper held some water taken from the tank in his hands while these prayers were recited, and poured the water out five or six times, offering some gift to the Brahman each time. He then descended into the tank. We were more particularly struck with the appearance of some Gosavis—those religious mendicants who generally go about without almost any clothing; and the scene altogether was such that, simply on grounds of public decency, we felt the government ought decidedly to interfere, and lay at least an interdict on those supposed holy men. The whole tank was alive, so to speak—every corner occupied by bathers, or people preparing to bathe.

We addressed some of the Brahmans standing by; but angry looks and bitter words were all we could obtain in reply. The very show of their countenance witnessed against these men; the contrast was striking between the simple-looking country people who had come as pil-

grims, and the dark and malevolent scowl of the *Son of Ganga*. A considerable number of pilgrims collected to hear us, but most of them were driven away by the Brahmans. "Leave them alone," they cried; "let nobody speak to them, or hear them." We gave away one or two small books; in an instant they were seized by the Brahmans and torn in pieces. A sacred tree, with a small raised enclosure round it, seemed a suitable place to address them from, but the moment I ascended it they cried, "Tear him down—tear him down;" and actually made a rush to seize me, which they would have effected but for the help rendered me by my companions. I had never witnessed similar violence, and was a good deal taken by surprise at it, for we had carefully avoided using language of an irritating kind. But the mildest statement of the inefficiency of the waters of the Godavari to cleanse away sin, seemed to inflame those unhappy men to madness. They are the *Sons of the Ganga*, they live on the gifts presented by the pilgrims, and they felt that their craft was in danger. Oh! when shall we see in India what we read of in the early history of Christianity—"a great company of the priests obedient to the faith?"—*Miss. Record*.

## AMERICAN BAPTIST MISSIONARY UNION.

### MISSIONARY ROOMS.

#### Changes in the Executive Committee.

The professional duties of Rev. R. E. Pattison, D. D., made it necessary for him to decline the service to which he was elected at the annual meeting of the Board, and recently Rev. William Leverett and George Cummings, Esq., have resigned—both having removed from the vicinity of Boston. The vacancies have been filled by the reelection of Dr. Pattison, who now accepts the appointment, and by the election of Rev. Rollin H. Neale and Mr. Benjamin Smith.

#### Bassas Mission.

The Committee have recently given particular attention to the state of this mission. It is now more than eighteen months since it was left chiefly in charge

of native assistants, and its interests are manifestly suffering from the want of the supervision of American missionaries. The mission, in the judgment of the Committee, ought speedily to be reinforced or relinquished; and they are endeavoring to find two suitably qualified brethren to send as missionaries to the Bassas within the current missionary year. Surely this number, at least, will be constrained by the love of Christ to go to the relief of our only mission on the coasts of Africa.

#### Greek Mission.

The state and prospects of this mission have received deliberate consideration since the last annual meeting. The progress of civil and religious liberty, the fuller access attained by the missionaries to Greek minds, the grace which God has bestowed in the recent conversion of some,



and the probability that native laborers are about to be provided by the Lord of the harvest, have brought the Committee to the conclusion, that the question of discontinuing the mission ought to be laid aside. A small additional appropriation has been made for the support of a native assistant, agreeably to the request of Mr. Arnold.

#### South-eastern France.

The Committee have requested Dr. Devan to remove to south-eastern France for the purpose of superintending the missionary operations which have there been so happily commenced. By this arrangement the little church and the laborers so providentially raised up at St. Etienne, will receive the aid and counsel so much needed, and a wide field will be occupied which promises a more abundant harvest than can now be reasonably hoped for in Paris.

#### Maulmain Burman Mission.

It is stated on the first page of this number, that the connection of Rev. S. M. Osgood with the Maulmain Mission was closed in October. The Committee deemed it inexpedient for him to return at present to Maulmain, in view of his constitutional tendencies to disease, in a tropical climate, and there being no urgent demand for his services in the department formerly occupied by him. At a future day, should Mr. Osgood's health become more firmly established, and the duties formerly discharged by him require his return to the station, the Committee will cordially renew the appointment, and it will be as cordially accepted.

Mrs. Osgood was removed by death, at Wyoming, July 13, in the 35th year of her age. She began her missionary life in 1836, accompanying her husband, the lamented Thomas, to join the mission to Assam. She was married to Mr. Osgood in the summer of 1838, and while his health allowed him to remain at Maulmain, fulfilled a most valuable, though unpretending service, returning with him to this country in 1846. "She died as she had lived, in the exercise of a calm and peaceful trust in the Saviour. Her memory is blessed."

### DONATIONS

RECEIVED IN NOVEMBER, 1849.

#### Maine.

Oxford Asso., viz. Sumner ch. 12; Livermore, 1st ch. 10.25; Mrs. Kidder 2; Poland and Oxford, ch. 1; Paris and Woodstock, ch. 1.75; Norway, Mrs. Milnor 1; Paris, ch., to cons. Mrs. Louisa G. Davis L. M., 100,	\$128.00
Sedgwick Bay Fem. Miss. Soc., Mrs. E. B. Allen tr., East Thomaston, ch., Samuel Libby tr., 2.36; Fem. Miss. Soc. 16.59,	19.00
Wiscasset, John Sylvester	18.95
	5.00
	170.95

#### New Hampshire.

Rumney Fem. Miss. Sewing Circle, for sup. of Rev. A. H. Danforth,	25.00
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#### Vermont.

Fairfax, I. D. Farnsworth,	10.00
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#### Massachusetts.

West Wrentham, friend of missions	4.00
Groton, ch., mon. con., 5; Brookline, 1st ch., 200,	205.00
Boston, Charles st. ch., mon. con., 11; Baldwin Place Sab. School, Joseph Sawyer tr., 15.56,	26.56
Sharon, Ladies Burman Miss. Soc., Miss Dulcina Capen tr., 10.25; West Dedham, Sab. School 8; Chelsea, ch., S. Bryant tr., to cons. James Loring L. M., 100; Newburyport, Soc. for the benefit of youth in Africa, Mrs. R. B. Medbery tr., 2.50	120.75
	356.31

#### Rhode Island.

Mount Vernon, Caleb Waterman, to cons. himself L. M.,	100.00
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#### Connecticut.

Essex, A. E. Post 5; Thompson, Cent. ch. and Soc. 81.59	86.59
New Haven, 1st ch. (of which \$20 is from the Sab. sch., for sup. of a scholar in Nowgong Orphan School,) to cons. George O. Sumner M. D. and Mrs. S. Emelia Phelps L. M.,	200.00
Suffield Fem. Miss. Soc. of Conn. Lit. Inst., for the sup. of two children in the Karen Normal School at Maulmain, named Joseph and Lavinia Parker, per Miss L. M. Parker, prest.,	10.00
	296.59

#### New York.

Lakeville ch. 2.46; Champlain Bap. Con., Wm. H. Butrick tr., to cons. Rev. John A. Dodge and Rev. Myron N. Stearns L. M., 200; Fort Edward, Jas. Cheeseman 1; Waterford, ch. 8.75; Newton Corner, ch. 17.75; Oneida Asso., E. Palmer	
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tr., 21.50; Preston Hollow, Rev. Hiram Haynes 10; Hoosick Falls, ch. 4.23; Ten Mile River, ch. 12.75; West Hoosick, ch. 7.04; Galway, Phebe Hermance 2; Alonzo Hermance 6 cts.; Abigail Cook 2; do. 1st ch. 3.25; do. 2d ch. 14.41; Jamesville, ch. 1.98; Fairfield, Mason West 2; Sylvia West 1; Elizabeth West 50 cts.; Hannah Carr 5; Collection, 3.18; Russia, Phebe Walker 50 cts.; Newport, ch. 9.39; Norway, ch. 12; Salisbury, ch. 8.62; Little Falls, ch. 8.50; Mohawk, ch. 3.10; Frankfort, ch. 12.37; Westmoreland, ch. 3.64; Albany, Gaylord Sheldon 14; John F. Rathbone 25, to cons. Rev. Hiram Haynes L. M., per Rev. O. Dodge, agent,

## New Jersey.

New Jersey State Conv., Peter P. Runyan tr., viz.—Burlington, ch., mon. con. 18.61; Sab. School, for Ind., Miss., 22.70; Youth B. S., for Ind. Miss., 3; Infant School, for Ind. Miss., 8; Bordentown, ch. 21; Bridgeton, ch. 14; Cohansey, ch. 60; Camden, 1st ch. 10; S. School, 10; Cedarville, ch. 7.96; Cape Island, ch. 20; Freehold, ch. 32.64; Upper Freehold, ch. 57.50; Flemington, ch., to cons. William Barrass L. M., 100; Hightstown, ch. 60; Fem. Miss. Soc. 30.86; Haddonfield, ch. 25; Hamburg, ch. 7; Hamilton Square, ch. 13.50; Jacobstown, ch. 4; Kingswood, mon. con., 13.64; Millville, ch. 6; Middletown, 2d ch. 34.10; Mt. Salem, ch. 4.52; Pittsgrove, ch. 21.80; Sandy Ridge, ch. Miss. Soc. 4; do. for Burman Mission, 10.40; Scotch Plains, ch. 26.25; School-ey's Mountain, ch. 19; Shrewsbury, ch. 1; Sussex Asso. 13.50; Trenton and Lambertson, ch. 23.22; Juv. Miss. Soc. 12.02; Woodstown, ch. 7.62,

## Pennsylvania.

Philadelphia, Broad st. ch., Mrs. Edward W. Miller, for sup. of a child in Assam Orphan School, to be named Mary Ann Miller, Alleghany, ch. 25; Sab. School, 75, to cons. Rev. Joseph Walker L. M., Clarion Asso. 8.87; Brownsville, ch. 3, Mantua, ch. and Sab. School, for Karen School, under the care of Rev. H. L. Van Meter at Sandoway,

417.98

714.84

146.87

## Missouri.

Meacham, Rev. J. Berry, per Rev. A. Bennett, agent,

## Ohio.

Cincinnati, Mrs. Deborah Kimball, to cons. Mary S. Kimball L. M., 100; 9th st. ch., "a member" 50; Miss Emily A. Ewing 1; John Henry Ewing 1; Miss Augusta Kate Ewing 1; per Rev. A. Bennett, agent,

11

## Indiana.

Indiana Bap. Miss. Soc., J. R. Osgood tr., 19.35; Covington, ch., Mr. Clarke 5.05; Madison, ch. 22.95; mon. con. 11.05; Sabbath School Miss. Soc. 2; Indianapolis, mon. con. 18.12; Juv. Miss. Soc. of Sab. School, to sup. a child in Assam Orphan School, 25.75; Indiana Miss. Soc. 18.10; Lick Creek 2.20; Logansport 8.20; R. M. Bosworth 60 cts.; North Eastern Asso. 11.50; Mr. Johnson 2; Green Castle, mon. con. 3.15; Mt. Pleasant 3.50; Fort Wayne 5.40; Lafayette 30; William Woodworth 10; the "Irving family," proceeds of a concert, 25, to cons. J. R. Osgood and Rev. T. P. Hedge L. M., per Rev. A. Bennett, agent,

## Illinois.

Quincy Ass., R. G. Ray tr., to cons. Rev. Charles Harrington L. M., 132.45; Ill. River Asso., D. D. Irons tr., 26.25; McLean Asso. 7.25; John Hawker 1; John Davidson 25 cts.; Lockport, ch. 6.38; Joliet, ch. 1.25; Mrs. R. Wardsworth 50 cts.; Ill. General Asso. W. W. Watson tr., 148.55, to cons. Rev. B. B. Carpenter and Rev. G. W. Riley L. M., per Rev. A. Bennett, agent,

## Michigan.

Mich. State Conv., to cons. Rev. David Hendee and William A. Burt L. M., per Rev. A. Bennett, agent,

53.

## Legacy.

Bellingham, Ms., Mary Adelaide Arnold, a little child,

53.

Total, from April 1 to Nov. 30, \$36,

"Hampton Falls ch., Ms." in the D. of the Magazine should be Hampton ch., N. H., and

"Three Rivers ch., Conn." also Three Rivers ch., Ms.

THE

# MISSIONARY MAGAZINE.

VOL. XXX.

FEBRUARY, 1850.

No. 2.

## AMERICAN BAPTIST MISSIONARY UNION.

### ASSAM.

#### LETTERS OF MR. DANFORTH.

##### Ascent of the Kullung—Nowgong district.

July 19. Since I last wrote you, I have taken a trip to Nowgong, in company with br. Brown. We were ten days on the river. The current was strong, and our progress necessarily slow. You can gain some idea of the difficulty ascending these rivers, when I tell you that we came down in two days what we went up in ten.

Nowgong is a very populous and beautiful district in the dry season; but in wet it is almost entirely inundated. The people are completely hemmed in. Water surrounds their houses, and boats are up to their very doors. Many of them are compelled to build *sangs* (an elevated bamboo floor,) to keep dry. Their condition looks truly pitiable; but being accustomed to it, they seem happy and contented.

When we went up, the rains had but just set in; consequently the river was swollen to its height, and we were unable to visit the different villages, preach, distribute books, &c. We spent the first Sabbath at a village called Jagi, on the

Kullung river, about half way between Nowgong and Gowahatti. It is a very large village, and has a government school. A very few of the people are able to read. We found no one here who had any idea of the Christian religion. Br. Brown preached. Some said, "*hoi*;" that is, "all true;" some disputed; while others ridiculed. Whether any seed sown will take root, remains for future travelling missionaries to see. Raha is another interesting village, and would form of itself, especially in the dry season, a most promising field for missionary labor. But why talk of these? Br. Bronson is with you and will give you better ideas of his own field than I can.

#### Nowgong Orphan School.

The first Sabbath we passed at Nowgong was a very pleasant and interesting one. Five or six of the boys presented themselves for baptism. One was received, and baptized at sunrise in the Moru Kullung, br. Stoddard officiating. It was a glorious sight; the first native I had ever seen baptized. You may well imagine that my heart was filled with no ordinary transports of joy. At 11, A.M., we had worship in English. In the af-

ternoon br. Brown preached in Assamese, and in the evening the Lord's supper was administered. All felt that we had had a heavenly sitting together in Christ Jesus. One of the boys, who for a long time had been under the discipline of the church, and whom the evening before we were compelled to exclude, came forward and made a frank, full, and public confession of his sins, and asked the forgiveness of his brethren. He has since resumed the duties of a Christian, in connection with the other boys, and appears very well. We hope in due time he may be restored to the fellowship of the church.

I was very much pleased with the school, and think that br. and sr. Stoddard are well calculated to manage it. Br. Stoddard, while he has the love and esteem of the boys, seems to have excellent discipline over them. Sister S. is in the school daily, and appears admirably fitted to be a help meet for her husband in the work of instructing the minds of these heathen youth. But they are lonely, as well they may be. They both need and ought to have a helper. Who is there to preach to the perishing multitudes of Nowgong and vicinity? We stayed here about four weeks; during which time br. S. and myself visited some of the villages and tried to tell them of a risen Saviour.

#### Schools at Gowahatti.

In a letter about one year since I remarked, that we very much needed a building for our native girls' boarding school, and that such a building we must have. I knew not where the means were coming from, but believed that Providence would in some way provide them. Providence has already opened her liberal hand. The girls are now in a good brick building of 30 by 60 feet., the cost of which was about rs. 700, or \$320. About rs. 600 have been already realized from the ladies and gentlemen of Assam. The school is now in a flourishing condition. One of the Christian girls has been recently married to Batiram, a native Christian of Sibsagor,

and nine still remain under instruction. They have just disposed of some fancy work for about \$6.00, which will be applied to their support. They occasionally do work for the ladies of the place, which brings in quite a little sum during the year. Our building is spacious, and we are in hopes of getting a large addition to our present number. Our boys' school is doing well. It numbers about forty, and the boys are making as good progress as could be expected.

#### The work of preaching—Helpers needed.

But the great work of preaching to the multitude we find to be of a more general character. We cast our bread upon the waters, and the promise is almost the only reason we have for expecting to find it again. We can always find hearers; sometimes attentive hearers; but it is hard to make them believe that their deathless spirits are staked upon the reception or rejection of what we say. I am desirous of spending the next cold season in travelling among the villages. But our prospects here are still dark. We were in hopes that br. Barker's trip to Maulmain would have so far restored his health as to enable him to continue his labors here for a few years longer, but in this we have been disappointed. What shall be done? All our stations are reduced to the very last extremity. We can scarcely hold whereunto we have attained, much less make any advancement without additional help. Saying nothing about the interests of this and the Nowgong stations, shall the business of the press and the work of translating the bible all hang upon the uncertain life of a single missionary? Should br. Brown be removed, must we wait until intelligence can be carried to America, and until a missionary can be appointed? until he can reach the field of labor? nay, more; until he has spent five or six years in studying the language before the work of the press can go on?

#### Population of Assam—Claims of Gowahatti.

In a letter dated Aug. 28, Mr. Danforth recurs to the need of reinforcement; and

especially the claims of Gowahatti, as published in the *Macedonian* of January. And in the same connection we have an interesting statement in regard to the population of Assam, as contained in a series of answers to questions proposed by Mr. D. to the Rev. William Robinson, inspector of the public schools in Assam, and author of a "Descriptive Account of the Country," published in 1841. We give the statement in the form in which it has reached us; merely remarking that Nowgong and Sibsagor districts have also their peculiar recommendations, setting forth, with Gowahatti, the whole valley of Assam as a field of rich promise to the faithful laborer.

1. "What is the population of Assam?"

The population of the whole valley may, I think, be estimated at 1,500,000. This of course excludes the people of the adjoining hill tribes, who keep up a free communication with the plains and often come down in large number for the purpose of traffic.

2. "What is the population of this district, (Kamroop); including that portion of Durrung lying within thirty miles of Gowahatti?"

The population of Kamroop at the lowest computation, I should think to be about 500,000; at least, I should be within bounds in estimating it at one third of the entire population of the Province. Desh Durrung, or that portion of the Durrung district alluded to in the question, contains about 160,000 inhabitants. The population within the reach of a missionary residing at Gowahatti, may be fairly estimated at near seven hundred thousand.

3. "How does this district compare with Central and Upper Assam,—in the number and density of its population,—in its means for travelling—in the influence of the natives upon the whole country,—in cultivation and political importance?"

It would be necessary to enter into many minutæ, and to have more information at command than I possess at present, to enter into these particulars. It may suffice, however, to state that the population of the six districts in Assam may be thus estimated.

Population.

District of Kamroop, . . . . .	500,000
" Gowalpara, . . . . .	250,000
" Durrung, . . . . .	250,000
" Nowgong, . . . . .	250,000
" Lakimpur, . . . . .	100,000
" Sibsagor, . . . . .	150,000

Total, 1,500,000

In connection with the Sibsagor district, we have about 200,000 dependent Nagas, inhabiting the mountains which form the southern boundary of the district. The Assamese population in the plains is scattered over an area of 5,440 square miles; and during the rainy season, it is impracticable to get at the mass of the population, as they do not, generally speaking, occupy the banks of the streams.

Nowgong has an area of 3,870 square miles, of which 1,710 constitute the hilly country known as the Mikir hills, and occupied by a population amounting probably to about 30,000 souls. These speak a language distinct from the Assamese. The mass of the people here are approachable either in the rains by means of boats, or in the dry weather by land; the roads that traverse the district are generally very good.

The total area of the Durrung district may be estimated at 1,911 square miles; but the largest part of the population is to be found in that division of the district called Desh Durrung, where within thirty miles of Gowahatti we have a population of a hundred and sixty thousand souls. The means of getting to these people is chiefly by land travelling, though during the rains many large villages are approachable by boats.

Kamroop has an area of about 2,520 square miles, of which, probably not so much as 1,000 are under cultivation. The population is but little scattered, and in some parts it is very dense. Means of travelling both by land and water are better here than in any other district.

4. "Do the population of this district speak the Assamese language?"

Yes; the mass of the people speak r

other idiom than that common throughout the province. There may probably be found a few slight differences in pronunciation; but the people in Kamroop speak Assamese as much as those in Sib-sagor or Lakinpur do.

5. "What is the population of Gowahatti?"

I believe the census taken last year showed a population of near 9,000, but this seems to me below the actual number of inhabitants in Gowahatti.

6. How large a portion of the people speak the Assamese language?

All the people in Gowahatti speak Assamese, except the few traders, and people employed in the government courts who come from Bengal, and of course speak Bengali; but they do not form a tenth part of the population of Gowahatti.

7. "Do you regard it as a healthy station, and what do you think of it as a mission station?"

I believe Gowahatti to be as healthy a station as any in Assam or Bengal. There are Europeans, residents here now, who for the last eight or ten years have never known a day's illness; and the hospital returns show a very small average of sick to the proportion of the inhabitants.

As a missionary station I believe Gowahatti takes the first place in Assam. It has a larger population in its immediate vicinity than any other station, Nowgong excepted. It is in a district that has double the amount of population any other district in the province has. And its local advantages are in every respect superior.

8. "How far from Gowahatti do the Cacharis live; and what do you think of the importance of establishing a mission among them, and can they be reached through the Assamese language?"

Chatgari, a frontier district, situated between Desh Durrung and the Bootan hills, and I suppose about thirty or forty miles from Gowahatti, seems to be their *principal locale*; here their numbers are said to amount to about 30,000, which is

about half the Cachari population in the valley. Large numbers of them are scattered about in the Kamroop district. They present an interesting field for missionary labor. They are the most active and industrious part of the population in the valley, and are free from the trammels of Hinduism. Hindu priests, however, are doing all they can to bring them within the pale, and are making a large number of converts. They may all be reached through the Assamese language. They have a language of their own, but it is used only amongst themselves, and I never yet have met a Cachari who could not speak Assamese.

#### LETTER OF SRI APINTER.

The following letter of a Cachari youth has been forwarded to us by Mr. Barker. The writer, Mr. B. informs us, is "one of the native Christian boys; a lad of fifteen years, from that interesting tribe of Cachari people, so numerous on the north bank of the river in Kamroop and Durrung districts. The boys in the boarding school are mostly from that tribe."

Gowahatti, July month.

To the most excellent gentlemen and ladies who have taken refuge in Jesus Christ, unto you all I make known a thousand compliments. I, a great sinner, am greatly indebted to you all, for you sent to us the teachers of the way of life.

It is now three years when, in my village one day, I thought in my mind I would go and learn to read. I left my home and came to Gowahatti, which is two days journey. I came to the mission school, and the padri Barker sahib showed me many kinds of mercy, taught me the gospel of the Lord Jesus. I listened. I heard I was a great sinner, and that there was only one who could save from these sins. Hearing these truths daily, they took hold of my mind and I found great distress; often fell down at the feet of Jesus to pray. I thought in my mind, I must take hold of Jesus Christ and his good words. Then I found a great deal of love in my heart to Jesus. I confessed his name before all the assembly, and made known to all

my belief in the Lord Jesus Christ. One Sunday in February Mr. Barker baptized me in the Brahmaputra river. Then in my mind I found great joy. But now I find temptations. Satan gives me many evil thoughts. Yet I try to stay at the Saviour's feet; and I beseech you to pray for me, that I may never turn away from Christ and his true religion.

In our school are forty boys; thirteen of us live all the time with our dear teacher, Mr. Barker. Will you not pray to God most earnestly, that he will pour down much of his Holy Spirit, and make all the boys who live with us his own disciples. I think God will hear your prayers. I continually pray for this. Pray for me too, that I may quickly learn all that is necessary to make me able to teach this blessed religion to all my people; that I may give the true light to all my father's house. When Mr. Barker and I went to my village last year, my people said if we would come and live with them three or four months, they could hear the good words every day, and then they could understand and believe. Pray for them; pray for me.

I have been reading English for a few months; and if you will be kind and send a few books to me, I shall be happy in my mind. Your unworthy servant.

SRI APINTER.

#### LETTER OF MR. BARKER.

Cacharis the Karens of Assam.

Referring more at length to the interesting tribe to which the writer of the foregoing letter belongs, Mr. Barker writes:—

Aug. 25.—I have lately been strongly pressed with the conviction, that we ought to do more for the Cacharis than we have yet thought or dreamed of doing. They are our neighbors, and at our doors—speak the Assamese language—are not Hindoos—are the most industrious, athletic and robust people of Assam; and are much more deserving, in my estimation, of the name of the Karens of Assam, than the Nagas. The Karens are a tame, industrious, agricultural,

and united people. So the Cacharis;—while the Nagas are a wild, warlike, and divided and scattered race. Perhaps there is no class of people split up into more clans and factions than the Nagas; and the highest honors sought and conferred by them, are conferred on those who have fallen upon and murdered their enemies of another clan, occupying another hill within perhaps the report of a musket. But not so the Cacharis. They are a quiet, agricultural people, and scarcely possess an instrument of war or the knowledge of a war song or a war dance.

These people are accessible; and even more so than the Assamese. It is most difficult to obtain an Assamese child of any description except orphans. But it is not so with the Cacharis. We have been compelled to turn a deaf ear to the call of many who had come to us to be instructed; and we can now within a short space of time, and that without difficulty, obtain all we could find the means of supporting. We could very soon bring our present number up to thirty boys, who would live in the compound and come under our entire control for two, four or six years, as we may wish to have them. We ought to have such a school in operation here immediately, raising teachers and preachers for future service. Of the many who apply for instruction we might make a selection, and retain and encourage only those who were of the right age, and promised to make apt scholars.

#### Letter of an inquirer.

Leaving the above subject for the present, allow me to send you the copy of a letter of an inquirer, which is as follows: "O my beloved sister Babori, this is my supplication, the night of this day; for my sake that you make very great prayers before God, that I may be made a disciple, and be received into the church. For this I have a great mind. For many days I have heard the Saviour's gospel, and have not had faith; and I fear my mind is getting hard. By the sacrifice which Jesus made, that my mind

sin; all that is vile, debasing, and ministering to the ruin and misery of man, is cherished; while all that is holy and good is reprobated. To come in contact with such minds, to meet all the objections and cavils prompted by lust and hatred of God, is the hard work of a missionary. He has to act the part of the fencer, and unless he be expert he will most surely be foiled. These heathen are not wanting in mind. Western infidels might come and take lessons in the higher branches of infidelity, that Voltaire or Hume never taught or knew. No man, then, should think of a mission with the idea that it will be easy work to preach to the dark, the benighted heathen. Let him measure his strength with the most subtle infidel or Unitarian, if such unfortunate men come in his way, and test his powers of forbearance by stemming the floods of sin and pollution when they roll in foaming billows down to hell. It is not in the bosom of the church or amid the soothing circles of Christianity, that he can form an estimate of missionary life.

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FRANCE.

LETTER OF MR. WILLARD.

Sinceny—A good beginning.

Nov. 23.—Among other places, the village of Sinceny near Chauny, where br. Doumin located himself about the middle of last September, furnishes a case of great encouragement. On my return from Chery in the beginning of October, I passed a night at Chauny, and br. Doumin came to see me; he had not then been quite three weeks at his post. He related to me the following circumstance, somewhat singular for this country.

He had been to hold an evening meeting at Chauny, and returned home not far from nine o'clock; when, to his great surprise, he found about two hundred people surrounding his house, the *garde champêtre* being of the number, and all *very noisy*. "My friends," said he,

"what are you doing? Am I a robber a thief, that you besiege my house in this way with noise and tumult?" "O, Mr. Doumin, you must excuse us, we want a meeting; you must hold a meeting with us." "If you had been reasonable and orderly," he replied, "if you had not made such a noise and behaved so unbecomingly, I would willingly have holden a meeting with you; but now it would be approving your conduct, which is very censurable. No, you will have no meeting. Go home, all of you, peaceably." The crowd dispersed in silence, and Mr. Doumin went in. His wife informed him that the multitude, having surrounded the house during his absence, became noisy and demanded entrance; but she, being a stranger, was unwilling to admit such a menacing crowd, and therefore fastened the door; and the tumult continuing, she extinguished the light and went to bed. Mr. Doumin soon retired. In a few moments the door opened noiselessly, and three persons entering stealthily sat down; three others soon followed, and so on till fifteen or eighteen persons had entered. "Who is there?" said Mr. Doumin,— "and what do you come for?" "O, Mr. Doumin, we have come now without noise," they replied,— "you must rise, if you please, read a chapter, and hold a little meeting with us." This time he could not well refuse; he rose and complied with their request, and they went away satisfied.

The following letter from Mr. Doumin, dated 27th of Sept., gives an account of his arrival in that village on the 14th of the same month, and of the commencement of his work.

Mr. Doumin to Mr. Willard.

"The day of my arrival," he writes, "Mr. Lepoids came with us to Sinceny. About twenty men were eager to aid us in unlading the wagons, and after having finished they listened attentively to the prayer offered by Mr. Lepoids, thanking the Lord for his protection during our journey. The next morning several of the neighbors came to join in the family worship, without being invited; and they



were occasioned by wanton exposures in the sun and rain, and dews of night, while on hunting or other pleasure excursions; exposures that ought not to be risked in any part of India. Such cases do not prove Nowgong unhealthy. On the other hand, I have known persons leave the station with regret—pleased with its healthiness. You might suppose that the inundations of the rivers would render it unhealthy. They probably do to some extent; but in the region of Nowgong we have one grand preventive, the sandy soil, through which the water passes as through a filter. The whole country is generally dry within a week after the rivers fall. You will readily perceive how much more unhealthy the country would be if the soil were clayey, and the waters of the inundations had to be mostly evaporated by the sun. I might add also, that these inundations are not confined to Nowgong, but extend over most of the valley.

#### Mission houses.

When a station has become permanent, the mission houses should be built with reference to durability and comfort. We lived for years in a post, bamboo and thatch house, raised a few feet above the ground, with frail partitions of reeds tied together; and the same, mudded, composed the enclosure of our houses; without a pane of glass, and with mat doors and windows, through which we often felt the driving storms. These exposures were necessary in the infancy of the mission, but now that better homes are obtainable, I do not wish others to be subjected to such exposures. A good house once erected, provides for the lifetime of a missionary. In the end there will be a great saving of money, as well as of time and health. Compared with other houses, I thought our house in Nowgong quite good; at least it was the best I could do at the time; but the roof is low, and prevents the floor being raised more than a foot or two above high water mark.

#### Comparative claims of Sibsagor and Gowahatti.

*On this point I would speak cautiously.*

Indeed my ideas of the very great importance of both those stations make it impossible for me to do otherwise than to plead for both. Now that Gowahatti has been occupied, it cannot be sustained with less than two efficient and judicious men. The Lord having brought so many English members into the church there, it seems necessary that preaching be sustained in both native and English departments with ability. There is also a vast field of labor in Durrung, among the Cacharis, on the north side of the river, where our brethren will need all the help you can give them.

Sibsagor, on the other hand, is a centre of vast influence, not of English but heathen influence. It is near the residence of the old kings of Assam, and this induced the most influential and best informed natives to locate there. The most powerful establishments of the priests are in this vicinity; it is the very core of heathenism in Assam. Brethren Brown and Cutter are so much employed in translations and printing, that they must have a man or two to accompany their native assistants in preaching the gospel over their vast field. It is impossible for me to speak of the claims of two such important stations comparatively. If I have any preference for Sibsagor, it is because that station has less to do with English labor, and its missionaries are less interrupted in direct efforts for the conversion of the heathen.

#### LETTER OF MRS. BROWN.

##### Arrival at Sibsagor.

July 28.—We had an uncommonly speedy passage up the river, of a little short of eleven weeks! By coming up in the rainy season we gained the advantage of propitious winds, which hastened our passage some two or three weeks. But it was rather hazardous to life and health, travelling when the river is at its height. We were, however, mercifully preserved from accident and severe illness; and after an absence of three years, I once more find myself comfortably settled at my old home on

the Sibsagor tank. We arrived on the 28th of June, and were gladly welcomed by br. Cutter and the dear native disciples; who assembled themselves together to give grateful praise and thanksgiving to God. Much of my time since has been occupied in receiving calls and visits from my old acquaintances, the women of the surrounding villages. This is one of the advantages of a missionary having his wife with him. Not a woman, my husband says, ever came near the house during my absence. But the dear children! How much we miss their joyous footsteps and the merry music of their sweet voices, to light up the dark mud walls of the old bamboo house,—more dark and desolate now than ever before! Oh for grace to lay my children daily and hourly a willing sacrifice at the feet of Jesus, and to take a firmer hold upon the promises of God.

#### A lesson of submission.

The few native Christians here are a great comfort and encouragement to us. Nidhi Levi, Batiram and Kolibor, with their wives, are truly ornaments to the Christian name. The latter have just been called to mourn the loss of a promising infant, which affliction they appear to bear with true Christian resignation. After the funeral I sent for the wife, she being in feeble health, to come and spend a few days with me, hoping a little good nursing might restore her. I have been delighted and surprised to witness the entire resignation she appears to exercise to the loss of her first born, for whom she manifested great fondness. She looked so mild and lamblike when she met me, that I felt I would sit at her feet and learn a lesson of submission. Her appearance and behavior altogether have been entirely different from those of the common Assamese women; who dress themselves in sackcloth, and set up a most hideous wail for several days after the death of a child.

#### Developments of native character.

*Kolibor is a true child of nature, but appears sincerely pious. His conversion*

took place in mature life, so that he has not enjoyed the advantages of the early training which Nidhi and Batiram have. At the prayer meeting last evening, when he came to mention his recent bereavement, he cried aloud like a child. And this he often does when confessing his sins in prayer. In him it is so natural and unaffected that it is the brightest evidence of a broken and childlike spirit. We have been much gratified lately by his having turned his attention to farming, and he appears to be settling down to steady and industrious habits; which we hope may be an example for others of the Christians to follow.

#### Early habits and prejudices.

I wish I could give as good a report of all the native members here, but am pained to say that some have been walking disorderly, and are now causing us much anxiety and sorrow. It is difficult to know how much allowance to make, in the native character, for the strength of old habits and prejudices and but partially enlightened minds. The Christians in Assam with but few exceptions are all yet but mere babes, and need constant watching and instruction. Every additional member adds to our cares and labors. It is a humble but glorious work. How much we need the prayers of the Christian community, that we may be more abundantly fitted to discharge with faithfulness, our responsible duties; and that the spirit of the Lord may rest upon our feeble efforts to plant the gospel standard in this dark and remote corner of the globe.

The anticipations expressed in the letter referred to in the following paragraph, we regret to state, could not be carried into effect, the reinforcing being delayed another year.

We had the pleasure of receiving your very kind and friendly letter a few days ago, of Feb. 6th. The encouragement it contained, that before the close of this year a mission family should be on their way to join us at Sibsagor, comforted and cheered our hearts not a little; and the prospect of additional laborers, in

the present shattered state of our mission, is the kind of comfort we are in the greatest need of—three of the older missionaries being gone home, and half of the other half soon anticipating the necessity of departure for a more congenial clime.

Mrs. Brown proceeds to speak of the expected return of Mr. and Mrs. Barker, of Gowahatti, and then adds:—

Mr. Cutter ought also to go home to return with Mrs. C.; his health and constitution having been a good deal impaired by repeated severe illness, and a residence of near twenty years in an Indian climate. But it would be difficult, however great the necessity, to persuade him to leave his printing establishment, with the whole weight of this station upon our shoulders. We are therefore the more anxious for the speedy arrival of the new missionaries, that he may have an opportunity to retire, if he choose, for a season, to recruit his health and refresh his memory with the delightful and cheering scenes of his native land; after so many years of exile and faithful service.

We feel a great anxiety as to the individuals who may be sent to join us here. It is only missionaries of the most self-denying stamp, who will be contented to submit to all the deprivations to which we are subject in Upper Assam. There is nothing lovely or inviting here, but the real "grindstone of missionary work."

### SIAM.

#### LETTER OF MR. SMITH.

Our last published communication from Mr. Smith, (p. 301, last vol.,) left him at Hongkong, about to take passage for Siam by way of Singapore. From the letter now before us, dated July 16, we learn that he arrived at Singapore in April, and after remaining four weeks, during which he employed a Siamese teacher, sailed again on the 11th of May for Bangkok. On the 22d the ship came to anchor off the bar of the Meinam river; whence, passing to Packnam and taking boat at midnight, Mr. Smith proceeded to the capital.

#### Arrival at Bangkok.

Much fatigued and very uncomfortable, I arrived at the mission premises about day light, tapped gently at the window, and called Mr. Jones by name. In a moment we were greeting each other in the same verandah, where, fourteen years ago, I parted with the much loved, but now deceased, Mrs. E. G. Jones, when she was sending me to her parents in America. The joy of meeting old friends and my associate missionary brethren and sisters, enabled me completely to forget that I was fatigued from want of rest and exposure the previous night. I was soon welcomed by the brethren and sisters of the Presbyterian Board, who are all of them in excellent spirits, and very agreeable co-workers in our great enterprise. Br. Bush and lady, who sailed from Boston in the "Minstrel" some four weeks before I left New York, had already arrived, and were in cheerful spirits. I could not feel otherwise than grateful to a wise Providence, who had graciously watched over us while we floated upon the mighty deep, and who has kindly permitted us, at length, to arrive in safety at our place of destination, under such favorable circumstances. Our brethren here have allotted me the house which br. Goddard formerly occupied. I am now very comfortably located, and have everything so arranged, that I shall prosecute the study of the language to some advantage, I trust, when I can secure the services of a competent and permanent teacher.

#### A Siamese convert—Usefulness of tracts.

The case related below loses little of interest by being so suddenly closed in death. We have proof of what even a Siamese can learn and feel of the power of divine truth. This Siamese convert had not seen a Christian missionary, but had read "the foreigner's books," and "for years had worshipped no God but the one living and true God. He had now come a journey of five days to seek the foreign teacher."

Not long since an elderly Siamese man called on Mr. Jones to solicit Christian books. He had never before seen the missionaries, nor received tracts.

from them; but it seems that some tracts and portions of God's word had found access to his town, and he had accumulated some of the books that his neighbors had laid aside. He had evidently studied them with much care, for he displayed more knowledge of Christianity and its doctrines than the Siamese servants and workmen, who have been in the employ of the mission for six and eight years. He said that he was satisfied that it was the best religion of which he had any knowledge. He believed in it; thought he loved Jesus. He wished to be baptized; and to make a public profession of his faith on the Lord Jesus Christ. This fact, together with the desire to receive further instruction, had brought him to this city.

Mr. Jones, who is too judicious to administer the holy rite of baptism to any applicant hastily, advised him to tarry here a while. Meanwhile a lodging place was provided for him in my house, and a boarding place with one of the Chinese converts. Soon after his arrival, the cholera began to rage in this city very violently; and on the Thursday following the first Sabbath that our hopeful friend came here, he was suddenly and violently attacked with the disease. As soon as I was apprised of the fact, I sent immediately for Mr. Jones, who did all that his age and experience in this country could do for his relief. But in less than twelve hours from the time of the attack, our friend was a lifeless corpse. Till the last, he declared his faith and trust in Jesus. We trust he sleeps in Jesus. His remains were interred in the "garden," belonging to the Chinese church. Though he was not spared to enjoy the privilege of receiving the rite of baptism, and of thus publicly professing his faith in the Lord Jesus, and of becoming a member of Christ's visible church on earth, God, we doubt not, had in reserve for him still greater blessings. He sent him here to cheer us, to encourage our hearts, and to give us an evidence of his saving power even without the presence of the

living teacher. And having done this he suddenly received him, as we trust into the bosom of the church triumphant where soon, soon, we hope to meet. God be praised for what he has done for this man. May we not accept this as an earnest of more glorious blessings that God has in reserve for Siam?

#### Retrospect—Something gained.

What great changes have taken place in this country during the past fourteen years. When I left here in 1835, Mr. Jones had not yet made any formal attempts to preach to this people. Nothing comparatively had been done in the way of translation. Now, through the persevering efforts of br. Jones, this people have the whole New Testament in their vernacular. Then there was no organized church; now, the church numbers about twenty-seven members; and they have a very plain but simple little chapel. A Chinese assistant preaches to them regularly on the Lord's day. Br. Jones also preaches once every Sabbath to a very respectable Siamese audience, who usually assemble to hear him. Every morning he conducts prayers in Siamese in the chapel, when most of those who are in the employ of the mission attend. Those of the Chinese church members who live on the mission premises, have morning and evening prayers daily, at the residence of the Chinese assistants. What an advance upon the state of things in 1835. God has indeed done great things for this people, and for this place. I feel that I have abundant reasons for encouragement and gratitude, and am happy in the thought that it is my high privilege to live and labor here; and may I not solicit an interest in your prayers, that God will enable me to live faithfully and usefully in his service?

#### Cholera in Bangkok.

The cholera has made fearful havoc among the inhabitants of this city. It is officially reported, that not less than twenty thousand have been suddenly ushered from time into eternity. What a fearful depopulation! It seems to be

the prevailing opinion that this large number is rather under than over a just estimate. God, however, has graciously preserved the mission families, so that they are all still in the land of the living. Rev. Mr. Hemmenway and Dr. House were attacked, but have recovered, and are in usual health. In mercy God has stayed the progress of the disease in the city and its environs. May God make this exceedingly painful calamity the occasion of great spiritual blessings to this poor people. Mrs. Jones has been quite feeble, but is now convalescent, and we hope she will soon be permitted to resume her wonted labors. My own health was never better.

LETTER OF MR. JONES.

Expulsion of French priests.

Aug. 4.—I wrote to you on the 20th ult., but improve the present opportunity also, lest rumors should reach you that may awaken unnecessary anxiety. The difficulty of getting accurate and reliable information in regard to events in this country, even though residing at its capital, is very great, and sometimes very embarrassing. We are told from various quarters that the king is expelling the French priests here, except their bishop, and that they embark for Singapore to-day; and that his majesty also threatens to have their residences pulled down and their chapels razed.

The circumstances which have led to this procedure seem to be briefly these. About ten days ago circulars were sent round to the foreign residents, to say that, as the cholera had now subsided, it was *customary* on such occasions for the officers of government to offer congratulations to the king, and foreigners were *requested* to join them on this occasion. We Protestants inquired whether it was regarded as a civil or a religious affair; and being assured by persons of office and distinction, that it was wholly a civil matter, we tendered our contributions, (something like two dollars apiece,) and sent a letter of congratulation to his majesty, assuring him that we had felt

the deepest sympathy in the sufferings occasioned by the cholera, and had done what we could by care and medicine to relieve them; that we had prayed to God, almighty and ever gracious, to spare him and his people; and we now gave thanks to God continually for his mercy in removing the plague, and begged him to fill all hearts with gratitude and its proper manifestations for the same.

The Catholics, it seems, took a different view of the case, and all, except the bishop, declined having any participation in the proceeding, and did it in *such a manner* as to awaken the king's indignation, and their expulsion is a *part* of the result; what the whole will be we cannot tell.

Knowing how rumors spread and enlarge, I feared that it might be reported that *all* missionaries had been expelled. The future is truly unknown, but we think we see indications of a greater and wider diffusion of truth. Many of those in authority are beginning to *investigate*, and are eagerly inquiring after information; this can do the truth no harm. Existing events will probably lead to a closer scrutiny into the differences between the true Christian religion and Jesuitism.

Trials of patience and charity.

Another topic I wish to mention here; that our friends at home may not infer from the fact that I have often referred to our little church as one of great interest, that in watching over it there is nothing but unalloyed pleasure.

During the last month Pe Kōng died. He was aged, probably more than seventy years,—lived with his relatives two or three miles distant, was taken ill in the night;—we did not hear of it till morning, and then were informed that he was dead! He had been baptized by br. Goddard in August, 1845—and seemed ever firm and consistent in his profession.

In the latter part of June, I was told that Chek Samhōng, whom I baptized June 3d, was unwell; but it was regard-

ed as nothing serious, and he was using the usual remedies. Mrs. Jones was seriously ill, and I was myself unwell; so I did not call upon him for several days. When I did so, I found him bloated with dropsy, which proceeded from disease and deranged functions of the heart. Dr. House pronounced the case hopeless. With some alleviations, he struggled on till the 1st inst., and died.

Our valuable assistant, Hongkit, has been feeble for several months;—his symptoms very much like consumption, coughing, raising phlegm, feverishness, &c.;—and for nearly a fortnight past has been mostly confined to his room. On my detailing to him upon his sick bed the two cases above, he said; “Regarding Pe Kōng I can rejoice, for he was ripe; but I grieve much for Chek Samhōng. I hope he was a true believer—but he knew very little of Christ and his gospel.”

Now the assistants and members from Bangchang and Lengkiachu have just come in, to attend the communion service to-morrow. They report that Pe Tōng—an old man of eighty years—baptized in 1845, was so enfeebled that he could not attend, and only tottered about with his staff;—and Chek Mui, baptized in 1843, is sick, and pined almost to a skeleton.

Some of the members occasionally work for others and are “defrauded of their wages;” and come to me for assistance or counsel.

Besides all these things—they are a quick tempered race, and often little bickerings arise, which show that the Christian temper, though we hope it is implanted in them, has not yet gained complete ascendancy.

Those who come to labor among them, must take all these and such things into their account, and lay in a stock of courage and patience to meet them. My mind has often and often recalled, during the past six months, the statement that “missionaries pour out their sympathies like water.” They have occasion to do so.

If any inquire, “Who is sufficient for

these things?” the Saviour replies, “My grace.”

I have but stated as briefly as possible, some of the sources of anxiety and care. A skilful delineator, taking these facts and their concomitants, might make a doleful picture; but there are lights as well as shades to every true picture, and I have so often dwelt upon them, and they are so generally and readily perceived, that it seems not important to call special attention to them here.

At a later date the order for the expulsion of the priests appears not to have been enforced. Mr. Jones writes Aug. 7.

It is not yet certain what will be done with the French priests. They have been ordered to depart the realm. A few days ago, they were endeavoring to secure a passage to Singapore in a vessel about to sail. It is now said, the owner of the vessel refuses them a passage. Whether they will linger on, and finally be allowed to resume their work, remains to be seen. If they are actually expelled under existing circumstances, their expulsion will disgrace the king more than them;—but he has always been accustomed to have his will, his wish even, regarded as inviolable law; and the idea that others should have wills to be regarded, does not please him at all. The tyranny that now reigns in the world, will eventually have much to answer for; but when the will of our Father in heaven is done, tyranny will cease. Let us labor and pray for this evermore.

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#### MAULMAIN BURMAN MISSION.

JOURNAL OF MR. MASON.

[Continued from page 17.]

There were upwards of twenty pupils of the school at Burman worship to day, a larger number than I have seen before; and the Sabbath school, after worship closed, showed an increase of readers. More strangers came in than usual, though none stayed throughout the services. On asking a man that I met in

One new missionary has been added to this mission. Rev. W. Frederic Williams sailed from Boston on the 3d of January last, and arrived at Beirut in March. Mr. Calhoun went in the same vessel, with his wife, on his return to Syria. A new station has also been commenced, at Tripoli, by Messrs. Wilson and Foot. For some months a vigorous and persevering opposition prevented their obtaining houses in the city, but they succeeded in securing them in April. They have had the usual difficulties of a new station to contend with, besides being themselves but imperfectly acquainted with the language.

An outbreak of opposition has been experienced at Aleppo, which, however, has passed away; and it seems to be generally understood by the people that there is to be liberty of religious opinion at Aleppo as well as in other parts of Turkey, and that, sooner or later, a Protestant community will be organized there. The native brethren at Hasbeiya have been also called to meet a new and severe trial. A sentence of excommunication from the Patriarch was sent forth and read in all the Greek churches, not only in Hasbeiya, but in all that part of the country. The consequence was that, as most of the evangelical brethren were poor, and dependent upon their daily labor for their living, they were immediately thrown out of all productive employment, and reduced to the greatest distress. This they regarded as the severest trial through which they had been called to pass; but their faith, with a single exception, did not fail, and they are now enjoying entire religious liberty.

From Beirut accounts are of a cheering character. The truth seems evidently to be making progress there. The congregations have frequently, during the year, been larger than formerly; a very marked and solemn attention has been paid to the preaching of the word; and cases of open and full renunciation of the errors prevalent in the East have been more frequent than in former years.

In Syria, as well as among the Armenians and Nestorians, God seems to be raising up a number of very promising young men to preach the gospel to their countrymen, some of whom are now rendering important aid to the mission by missionary tours as well as in other ways. Mr. Thomson, after an absence of seventeen years, is now on a visit to this country, with the approbation of the Committee. Mr. Smith has begun a new translation of the Scriptures into

Arabic. The printing during the year 1848 exceeded a million of pages. About four hundred pupils are under instruction; sixteen of these are in the seminary at Abeih. Eight new members were received into the church, which now numbers eighteen.

An important work is going on in Syria through the instrumentality of the missionaries of the Board. A change is coming over the minds of the people, which is preparing large numbers of them to listen candidly to the preaching of the gospel. Old prejudices are wearing away; hard hearts are becoming softened; and the bigot and the infidel, alike unsatisfied with their present grounds of confidence, are seeking, in the gospel of Christ, that solid peace of mind, which their experience is teaching them can be found no where else. Surely it is a time for active effort and for fervent prayer, on the part of all who desire the coming of the kingdom of our Lord.

#### Nestorians.

(1 station; 6 missionaries—one a physician, 1 printer, 8 female assistant missionaries, 12 native helpers;—total, 27.)

Mr. Breath, with his wife, sailed on his return to this mission, on the 18th of June last. He was accompanied by Rev. George W. Coan, and Mrs. Sarah P. Coan, who go to join the mission. On the 15th of September they were all at Trebizond, in good health and spirits, expecting to leave on their journey to Oroomiah, on the 17th. Mr. Stoddard is still in this country, but hopes soon to return to his cherished field of labor.

The mission has had during the year, more than the usual prosperity. The persecuting career of Mar Shimon, the Patriarch, has been singularly arrested by Providence. The native helpers have been greatly quickened and emboldened in preaching the gospel. The revival of religion, which gladdened the missionaries in the early part of the year, has been described in previous numbers of the Herald. The two seminaries, as in the revival of 1846, were remarkably affected. It was felt in Degala, in Charbash, in Ardishai, in Vazerowa, and other villages, where large congregations listened solemnly to the preaching of the gospel. Neither the Patriarch nor his supporters dared openly to oppose a work, which so decidedly received the approval of the great body of the priests and people. His brother, a strong-minded man, was among the hopeful converts; as was also Malek Aga Beg, the most influential layman among the





There is not a well missionary in town that would have been willing to take my walk in the sun; and yet I did a well man's day's work in the study besides. Does this look like a man who must be called home for his health?

*Sowing by the wayside.*

March 4, '49.—In passing down a back street, I found a couple of Shyan traders who spake Burmese seated beneath a clump of bamboos. They listened with apparent interest and then passed on with their wares (fancy boxes), perhaps never again to hear the truth till they are judged by it at the last day. The next person I addressed was an intelligent and respectable looking Burman that I met in the street. He confessed his ignorance of what would be his state in the next world, but thought no one could know anything of the future. I endeavored to show him the way by which man may come to know to a moral certainty his future state; but while I was discoursing with him on a new heart, he turned away with an unbelieving smile and bade me a civil good bye.

The first house I entered was such as the poorest would be supposed to inhabit, yet I met a man there trying to sell two gold necklaces set with precious stones. A single garnet or ruby in one of them he valued at thirty-five rupees. The people listened as they did at several other houses which I entered, and raised no objection but the very common one, that Buddhism was the religion of their ancestors.

In one house a sick man gave especial attention; and in another an old man was as remarkable for his opposition. He said there was no reason for his examining Christianity whatever, he was so confident that Buddhism was the parent of Christianity as well as of all other religions. "There are the paramats," he said; "we know that they, though they differ from Budhists, derive their law from Buddhism; and it is precisely the same with Jesus Christ's religion. While conversing with this man and some oth-

ers in the same house, a young man who had come in unnoticed, entered into the conversation; and I was not a little surprised to hear him take up on my side and go on to advocate Christianity most ably. He proved in the end to be a member of Dr. Judson's church, on his way to meeting. I felt encouraged thus to find "the salt of the earth" scattered about in the world unnoticed, and the more especially that he was so ready to encounter opposition and ridicule for Christ's sake.

Towards evening I walked out again, and in a bamboo monastery on the side of Pagoda hill I found a few persons assembled around the body of a priest, who had expired only a few hours previous to my arrival. I endeavored to point the spectators to that land where there is no more death, and among them I found a son and daughter-in-law of the deceased. The man had manifestly heard much of Christianity, but said he thought God had provided different religions for different nations, just as he had furnished them with different customs and manners. "The Burman religion would not do for the English," he said, "but it does very well for the Burmese." On inquiry, I found the old man had but recently become a priest, and his daughter-in-law spoke up and said, "He became a priest and died from a broken heart. He had no children with him; and his heart broke." The sorrows of men are the same, I thought, everywhere, and the human heart is crushed by them alike; and all alike flee to religion to sustain them. But how poor the help heathenism has to offer!

*"In season and out of season."*

17.—Several Tounghthoos called on me to-day, to ask my advice in some matters connected with the government; to whom I addressed a few words of exhortation. They had called repeatedly before, and always listened respectfully; but when occupied with law business, I never found the mind in a favorable state to attend to religion. Still, the occasion is one which falls within the com-

"...," she said, "but Areemataya will come soon." On hearing this last remark, a Hindoo who stood by, took up the observation, and argued so well in defence of the existence of an eternal God, that I left her in his hands; and went on with the man that I was conversing with, to point out to him salvation through Christ; which he seemed to comprehend so well, that he said on parting, "I must think of it." "I must think of it."

I closed the labors of the day by a visit to an old man, who said, "I am like a man that has lost the way; I know not whither I am going."

#### LETTER OF MR. STEVENS.

##### A native ministry to be educated.

July 19. I have just returned from a visit to Amherst, where I spent four days with the church and administered the communion. Notwithstanding the absence of the pastor the regular Sabbath services are maintained, together with a Sabbath school in successful operation. The preaching is principally performed by Moung Oung Men, an able assistant, although other assistants occasionally take their turns with him. Assistants situated as he is, peculiarly need helps to the understanding of the word of God; and I never go to Amherst but I am impressed with the magnitude of my office, and am stimulated to renewed diligence in my endeavors to aid those whom God has called to the preacher's work; that they may become able ministers of the New Testament. Nor can I avoid the conviction, that many persons are actuated more by zeal than knowledge, who then would cancel the labors performed in this department, in order that the missionary might devote his time to the "direct preaching" of the gospel to the many. It is preposterous to hope that missionaries will or can be supplied in sufficient numbers to do the preaching which is essential to be done for the conversion of the nations. Native agency must be mainly relied upon for this purpose; and accordingly God has been

pleased to raise up men on missionary ground, whom he has endowed with gifts suitable to the holy enterprise; and has thrust them into the vineyard. Now it seems to me, the plain question to be considered by us is this:—Is it desirable that these native laborers should do their work well? If it is desirable, how can the object be accomplished without an understanding, on their part, of the work to which they are appointed? And how can they properly understand that work without a knowledge of the bible—the book which is put into their hands with the injunction to preach what it teaches and nothing else? And what enlightened Christian now thinks that a minister is qualified for his work who has the naked bible put into his hands without note or comment—without parallel passages—a concordance—or illustrative notes to consult? But such is the case with the native preachers here. I am anxious to do something for their help; but other duties successively imposed upon me by the force of circumstances, have caused everything in this particular department to move at a slow pace. The concordance progresses steadily—the Herald is regularly issued, and I have just commenced the printing of a general history. That book I hope will be of much use to the seminary, as well as to the schools in general.

You will be glad to hear that the students whom I was expecting from Rangoon, have arrived the present month, and I have commenced instruction with one or two additional individuals from Maulmain.

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LETTER OF DR. JUDSON.

Visit to Ava deferred.

Aug. 20, 1849.—As you see from the date, I am still at Maulmain. Before receiving yours of the 20th of Feb. last, with the appropriation for the expenses of a journey to Ava, the “small prospect in the horizon,” mentioned in mine of the September preceding, had passed away; and since that, nothing encourag-

ing has occurred. Were it not, however, for the following reason, I should prosecute my first intention; for so far as a mere journey to Ava is concerned, I know of no obstacle in the way of any foreigner who wishes to proceed thither.

Just as I had finished the English and Burmese part of the dictionary, at the close of last year, and was about commencing the Burmese and English part, Providence sent me, without my seeking, an excellent Burmese scholar, once a priest at Ava, and recommended by a gentleman quite competent to appreciate his qualifications, (since deceased,) as “the most profound scholar he had ever met with.” I took him at once into my employ, and his aid, united with that of my two other assistants, proves to be invaluable, and in my opinion obviates much of the necessity of going to Ava, so far as the dictionary is concerned.

Considering, therefore, the uncertainty of life, and the state of my manuscript, so effaced by time or so erased or interlined as to be illegible to any other person but myself, I have thought it was my duty to forego, for the present, what I cannot but regard as an interesting expedition, in order to drive forward the heavy work of the dictionary in the most satisfactory manner, and without incurring the hazard of any serious interruption;—provided always, that in the mean time nothing particularly encouraging, in the direction of Ava, should occur.

I hope, however, that the appropriation of the Executive Committee will not be withdrawn, but that I may be allowed to consider it available at the very earliest opportunity.

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ARRACAN.

LETTERS OF MR. INGALLS.

The circular referred to in the following letter, proposed some inquiries in regard to the amounts contributed to benevolent objects by native Christians who are in connection with the several missions, agreeably to the direction of the Board at their last annual meeting. This is one of the replies received. May it “provoke to good works”

<b>Vermont.</b>			
Charlotte, "Char"	50.00		
<b>Massachusetts.</b>			
Lawrence, Isaac Fletcher	20.00		
Charlestown, 1st ch. and soc., J. Carter tr. to cons. George C. Goodwin L. M.,	103.00		
West Cambridge, ch. and soc.	25.00		
Worcester, 1st ch. 23; Lovina Congdon 5; E. B. Wetmore tr.,	28.00		
Boston, 1st ch. 100; Bowdoin Sq. Board Benev. Operations, Wm. C. Reed tr., 100; Baldwin Place Sab. sch., J. Sawyer tr., 11.26	211.26		
	387.26		
<b>Connecticut.</b>			
Fairfield County Asso., Thomas Ambler tr., viz. Norwalk, ch. 50; Stratfield, ch., H. A. Seeley 1.50; J. Platt 2; A. Platt 3; W. S. Wilson 1; Mrs. F. Wilson 75 cts.; S. O. Seeley 2; N. C. Wheeler 50 cts.; Mrs. Hopkins 2; Brookfield, ch. 2.47; Stepney, ch. 29.87; Newtown, ch. 6.82, to cons. Rev. William Denison L. M.; Danbury, W. Montgomery, to cons. Mrs. Susan H. Montgomery L. M. 100; per Rev. J. F. Wilcox, agent,	201.91		
<b>New York.</b>			
Hamilton, Sab. sch., M. Weed tr., for sup. of Monroe B. Weed in Assam Orphan Sch.,	12.00		
Stillwater, Ephraim Newland, to cons. himself L. M., 100; Bridgewater, ch. 4.75; Cherry Valley, Philanda Graham 1; Gilbertsville, ch. 10.22; Louisville, ch. 9.75; Danube, Maria Houston 9.40; Franklin, Noah O. Case 3; Meredith, Solomon Houghtailing 1; Sydney Webster and wife 76 cts.; W. Meredith, Milton Bostwick 5; Lucinda Bostwick 20; Franklin, ch. 6.84; John Bissell 1; Otsego, Sally Newland 1; Emily Newland 25 cts.; Sally Blakely 1; Milford, 2d ch. 1.08; Maryland, ch. 28.53; West Worcester, ch. 15.64; Richmondville, Artemas Babcock 1; L. N. Dibble 50 cts.; James Boughton 50 cts.; Nassau, 1 ch. 6.37; per Rev. O. Dodge, agent,	228.58		
Harmony Asso., J. B. Burrows tr.,	12.28		
St. Lawrence Miss. Conv., J. Waid tr., 87; Ogdensburg, 1st ch. 14; to cons. Rev. J. N. Webb L. M.,	101.00		
	353.86		
<b>New Jersey.</b>			
Sculltown, Jacob Banks	50.00		
Northfield, Mrs. Gould, per Rev. J. F. Wilcox, agent,	1.00		
Newark, 1st ch. Fem. Miss. Soc., per Rev. J. M. Haswell, agent,	18.88		
	69.88		
<b>Pennsylvania.</b>			
Chester Upland, John P. Crozer, for the ed. of James Tripp and Lucien D. Hayden, two Assamese lads,	50.00		
Philadelphia, Ladies in Spruce st. ch., for sup. of a child in Assam Orphan School named Sarah E. Kempton,	25.00		
West Philadelphia, 1st ch., Youths Miss. Soc. of Sabbath School, of which \$50 is to sup. two lads in Assam Orphan School, and to cons. Charles B. Keen L. M.,	100.00		
Philadelphia, Mrs. Hannah Rawlings, for Karen and Siam Missions, 5; Adam Steinmets 20,	25.00		
C. U. Asso., C. H. Anner tr., viz., Vincent, ch. 26.42; Phoenixville, ch. 2.80; Frankford, ch. 14; Fem. Miss. Soc. and Sab. sch., for Burman Miss., 20.20,	63.42		
Donegal, ch. 4.25; Bristol, 1st ch. 3,	7.25		
Newtown, 1st ch. 12.31; Milesburg, ch. 11.30,	23.61		
Northumberland Asso. 28.45			
Duncansville, ch. 5.18; Hollidaysburg, church 3.89; New Britain, ch. 13; Passyunk, ch., Sab. sch. 10.18; Holmesburg, ch., Infant Sab. sch., for Burman tracts, 3.50,	35.75		
per Rev. B. R. Loxley, Roxborough, Fem. Miss. Soc., Mrs. J. H. Hoffman tr.,	30.00		
Braintrim, Mrs. Huldah Gregory	2.00		
<b>Ohio.</b>			
Dayton, Master and Miss Gorham	1.00		
Hamilton, ch. 22.27; Sab. sch. 8,	30.77		
<b>Indiana.</b>			
Madison, S. Gillet 5; North Madison, "a few friends" 4.05,			
<b>Michigan.</b>			
Ottawa, sundry members of the Ottawa Colony	\$16		
<b>Legacies.</b>			
Wilmington, Del., Susanna Bouldin, per Joseph Griffith, executor, for Indian Miss.,	300.00		
Providence, R. I., Nicholas Brown, per W. D. Ticknor, treas. of Mass. Bap. State Conv.,	200.00		
	\$2		
Total from April 1 to Dec. 31,	\$38.1		
"Des Moines Asso., Ill.," in the Dec of the Magazine should be Des Moines,			

## MISSIONARY MAGAZINE.

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No. 3.

## AMERICAN BAPTIST MISSIONARY UNION.

## GERMANY.

## LETTER OF REV. J. W. PARKER.

The following letter is in continuation of Mr. Parker's narrative of his tour in France and Germany. (See pp. 51-2 of January number.)

## Papal rule in Belgium—Brussels.

In passing out of France into Belgium, one can scarcely fail of perceiving the increase of papal domination. On all the great thoroughfares you meet a great number of *priests*, who show the broad seal of Rome. They are, like almost all the Romish successors of Peter, clothed in the robe, and wear on their heads the broad-brimmed hat. So entirely do they control the public mind of Belgium, that it is difficult to gain much hold of the people. One of the disciples, who has connected himself with the German Baptists, is endeavoring to scatter some seed among the inhabitants of the city of Brussels. This is esteemed an important and inviting field, but the brethren are unable at this time to give much attention to its culture.

From Brussels I made my way to the Rhine with as little delay as practicable,

without inquiring after any Christian disciples who might be scattered through the provinces on the way.

## Provinces of the Rhine, and Westphalia—Hanover.

In the provinces of the Rhine and in Westphalia there are very few Baptists. I do not know of any churches organized according to the principles of the gospel as we understand them. The Roman Catholic and Lutheran churches divide the inhabitants of this part of Germany; and it would not be easy to decide which of the two most strictly adhere to the doctrines or most carefully regard the precepts of the gospel. Formalism and superstition seem to have usurped the place of intelligent and fervent piety on the one hand, while rationalism and indifference stand in place of paganism and acknowledged atheism.

In the kingdom of Hanover the seed which has been sown is springing up, and the fruit already appears. A church has been constituted in the capital city, and the Lord is adding to its numbers. The few brethren here are active, and much people in this part of the kingdom, we are confident, will be given to the Lord.

distribution of the bread, prayer and distribution of the wine, and singing. The whole service occupied nearly two hours, and was characterized by great solemnity and deep emotion. There was the most satisfactory evidence that the frequent occurrence of this participation had not produced any measure of carelessness in the service. I never saw a more solemn service, and never participated in a more interesting communion.

The Sabbath school under the charge of br. Elvin is a model after which it might be well to fashion some of our schools in America. Br. E. has had charge of the school for many years, and is deeply interested in the cause in which he is engaged. The lessons are always prepared by himself, on some portion of history, some doctrine or duty, and questions formed adapted to develop the lesson in such a manner as to impress the minds of the pupils. These lessons are studied by the teachers, under his direction, in the week previous to the Sabbath on which they are to be presented to the children. He is among all the classes, and has something to say to the whole school in connection with the lesson. Teaching the word of God is made a business, and for its performance there is thorough preparation. There are no drones in this school. When a want of interest is manifest in any, or a neglect to prepare for meeting the class is indicated by absence from the meeting for teachers, their connection with the school soon terminates. Br. E. and those who are associated with him, are in the first class of Sabbath school teachers in any country; they have few equals and no superiors.

#### Administration of ordinances.

I had the privilege of spending several Sabbaths in Hamburg. They were all deeply interesting to me; as were the services of the Baptist church at the chapel, all much like the first, which I have described. The first Sabbath in June was distinguished by the reception and baptism of several persons on pro-

fession of their faith. The services of the afternoon were commenced at 2 1/2 o'clock, with a business church-meeting. This time was occupied in hearing the relations of candidates for baptism. This was succeeded by the sermon, and the usual exercises connected with it; and at the close of these, the business of the church-meeting was resumed. When this was completed, the candidates for baptism came forward and received the ordinance administered by br. Oncken. There were eight persons, all dressed in white robes. The chapel was crowded and the gallery filled with men who looked on with the deepest interest; and some among them seemed pervaded with a sense of their lost condition as sinners. After they were received into the church and affectionately and solemnly addressed by br. Oncken, the Lord's supper was administered to nearly four hundred persons. At about 8 1/2 o'clock, the services closed with singing a hymn, expressive of Christian fellowship and affection; near the conclusion of which all the members of the church grasped each other's hands, each joining his to the hands of those next him. At the close each brother embraced the next, and each sister the sister standing by her side. For more than five hours we had been engaged in the services of the sanctuary, and no one seemed weary of them. It was, on the whole, one of the best specimens of primitive religious worship and Christian affection. There was the most perfect decorum and order, connected with deep and earnest religious feeling. The first Sabbath in June will long be remembered as one of special privilege and great religious interest.

#### A working church.

This church of four hundred members has been gathered amidst great opposition and many perils. Most of the members have been tried in the fire of persecution. They are not in the church for ease, and to demand more care and attention than they contribute of effort for the advancement of the interests of the church. Some eighteen to thirty

persons are often out a part of the day on the Sabbath in different sections of the city, or in Altona or some more distant city or village, conducting a Sabbath school, or sustaining religious services for the benefit of any whom they can persuade to attend. As all the children are taught to read in this part of Germany, there is great encouragement to distribute books and tracts in those places where the brethren perform their Sabbath labors, and in fields occupied by colporteurs. The church at Hamburg is one of the sources to which we look for a supply of men to overspread all Germany with this doctrine, and fill a wide field with this type of Christianity.

**Schleswig Holstein—Ancient baptistries.**

While I was in Hamburg, br. Oncken made arrangements to visit the Duchy of Schleswig Holstein with me. The Danish war was in progress at this time, and some of our brethren were visiting the sick and wounded in the hospitals, with the approbation of the officers. We passed through several places where there were a few brethren. At the old city of Schleswig there is a colporteur, and several persons were supposed to be ready for baptism. We visited these persons, and found them in an interesting state of mind and entertaining the Christian hope, but not quite ready to receive the ordinance. This ancient city is situated on an arm of the Baltic sea. A little out of the city we visited what is said to be the site of an ancient Baptist church. The edifice stood on the margin of a most beautiful bay, in whose clear waters we had hoped to be permitted to bury by baptism some disciples of our Lord, where none had followed him in this way of his appointment for many centuries.

On our return from this ancient baptismistry of the early disciples, we visited a very antique church edifice which had been possessed and used for many years by the Lutherans. Here we found a metallic baptismistry, fabricated in the middle ages. It was in the form of an urn, and sufficiently large to immerse a small

person of adult age in it. On the lip of this were several texts of scripture, which were raised by the mould in which the vessel was cast; one of these was the command, Believe and be baptized; and yet the modern church had improved it by placing a metallic plate within about one inch of the top, so nicely fitted and soldered that no water could pass below; so that now the pastor brought the children to the font, dipped his finger and placed it on the head of the child. This improvement in the administration of the ordinance of baptism, has disfigured many relics of the primitive mode.

At Reudsburg we visited a Lutheran pastor and a pious officer in the army, both of whom received br. Oncken with much fraternal affection. Here were also some persons prepared to come out from the careless and indifferent, and put on Christ by a profession of faith.

**Interesting localities in Hamburg.**

I had now spent about three weeks in Hamburg. The acquaintances which I formed had made themselves dear to me as Christian brethren. I was soon to leave them. The city had become a home to me. There was but one thing which remained to be done: I was to make myself familiar with the localities which had a peculiar interest, as they were connected with the history of the church in its beginning. An opportunity presented before I left for Berlin.

The first place to which we went, was a building standing on the front street on the bank of the Elbe, where our dear br. O. used to meet with the English brethren to consult and pray while he was engaged as an agent of the Bible Society; here in a chamber, over a place of business, he met and conversed with those whose minds had become interested in regard to the welfare of their souls from reading the books which he had distributed. Here, more than twenty years ago, the seed was sown in hope. Considerable interest was awakened. While engaged here as a missionary colporteur and evangelist, Oncken became a Baptist.

From this place we pass through the city to the ramparts, and ascend to a point of the wall of the city near the Elbe and raised some sixty or seventy feet above the river. Now, if you turn your back toward the city and look a little up and across to the other side of the river, you will see several buildings, and just beyond, a point of land, (about three quarters of a mile from where you stand,) formed by the entrance of another stream into the Elbe. As we gazed upon the beautiful spot, with its ample background of fertile meadow, my dear brother's face was gathering an expression of deep emotion. "There," said he, "fifteen years ago I was baptized with six other brethren in the name of the Father, Son and Holy Ghost. Then and there the Baptists in Germany began to be. What hath God wrought! From this beginning, so recent, so small, thousands have become interested in this gospel."

The next place which we visited, was the house where Oncken formerly resided, held his meetings, &c. It was a large old mansion, once the residence of the English kings, and called the "Englische Planke." Here the cause attracted some attention and gained much strength. It was from this place that br. O. was dragged to prison. To this prison we followed. It is a miserable, old building, and stands in a most loathsome place. If you pass down this narrow dirty lane, near the canal, you may stand not far from the south-east corner of the prison. It is not surrounded by a wall, and does not differ much in appearance from the buildings near it. The end stands on the wall which makes the side of the canal. You see that closely grated window in the corner room of the second story; well, it was in that room that our br. J. G. Oncken was placed and confined. His friends were not permitted to visit him. His confinement was exceedingly oppressive and injurious to one whose habits were so active. The little church remembered him in their prayers, and endeavored to afford him some

comfort by coming every morning to the bridge over the canal, where by signs they would salute him. The second time he was confined, his room was most disagreeable and disgusting. As we rode away from the prison, "There," said he, "within those walls some of the happiest days of my life have passed; and there I learned some of the most important lessons that a disciple and minister of Christ can ever learn." -

From the prison we went to the place where the church worshipped until about three years since. The entrance to the hall was through a narrow arched way. "In this place," said O., "we have witnessed some most wonderful displays of the power of God in the conversion of sinners." Here the church was protected, after the remonstrance of American and English Christians. This is a memorable place to a great number of members of the church.

And now we rode to the entrance of the chapel. Br. O. said, "Have you observed what is carved on the beam over the gateway?" I replied that I had not. It was cut in the wood by the builder nearly a century since. I read with admiration and surprise, "HITHERTO THE LORD HATH HELPED US."

And here for a time we will leave the beloved disciples in Hamburg.

#### LETTER OF MR. LEHMANN.

##### Bereavements---Grace abounding.

Nov. 5.—The past quarter has been one of peculiar affliction and trial to us. The cholera has alarmingly prevailed here. Of the many who were seized by it, fourteen of our little number have died. That was a time of very great agitation to us, but also of very great blessing. We were more than ever familiar with eternity; and sought to be in readiness to depart at any moment. Those of our brethren who have deceased, were sick but a few hours; and at our meetings, we were constrained to part every time as if not to meet again. But very precious moments were thus pre-



pared for us. Most of our friends departed very joyfully; and this I can especially say of our dear br. Peterson and his wife, who died nearly at the same time and were buried together. They were blest with joy and peace in their last hours. Death had perfectly lost its sting: it was swallowed up in victory. Though we were much bereaved by so many losses, yet the blessings connected with these events were invaluable; and we are deeply indebted to our Lord for the same. The Christian love and patience and devotion of our dear people were much exercised in nursing and watching day and night at the bedsides of our suffering friends; and many fell victims to the disease on account of their love and self-denial. May the glorious end of that trial be attained; and may we fully prove to be ever ready to live and to die for our God who has redeemed us.

We feel very much the losses we have sustained; many places are vacant; and the Lord has not given us many new converts to supply them.

#### Spiritual declension at Berlin.

It is a great trial to me that such visitations from God do not bring men to repentance; nor even arouse the redeemed to greater zeal and devotedness for the cause of their Lord. As for myself, the grace of the Lord is as precious to me as at any period of my life; but I feel deep pain that, notwithstanding the very great trials and awful judgments of the Lord, I perceive so little shaking of dry bones and moving of new life. I feel deeply the need of praying and crying unto the Lord, that he may give us more and more increase. But I must bow myself under his sovereign hand, and experience that this is a time of dryness and unfruitfulness. You will, I trust, pray for us, when you hear this, that we again may enjoy times of refreshing from the face of the Lord. I am glad, however, to say, that I shall this evening go by railway to Seegefeld, where I hope to baptize two new converts.

#### Renewed prosperity of out-stations.

On the whole, our out-stations flourish better. In Mariendorf I lately had the privilege of baptizing five; and one of our dear brethren, Stiebeler, a deacon of our church, is now building two houses there, in one of which he intends to live himself; and he will arrange a saloon large enough for the meetings of our brethren living in that village. This dear brother may be considered the greatest promoter of the Lord's kingdom in that region. In Seegefeld, Spandau, Dalgow, Cremmen and Gesundbrunnen, regular services are reestablished; and brethren from Berlin sent to these places every Sabbath. We are in this respect in difficulty; as most of the established brethren are sent to remote places, as Siegnitz, Frankfort on the Oder, Altmark and Eastern Prussia.

#### The work extending.

Our br. Klinkers spent some time here lately, on his way to Siegnitz, where he has removed his family and resumed his labors under pleasing auspices. Though during his absence disorders had broken out, they seem now to disappear. Our dear brother Altenstein was for the same intent here, and has now gone with his family to Seehausen in the Altmark (a province on the Elbe), where he has since baptized three. His heart was filled with joy and hope. Our dear br. Metzkaw just writes us from Frankfort. He has, within the town, opened a larger place for meetings in his own house; and the attendance is larger than before. But he has greater joy in visiting the environs, where there is life among the brethren, and continual increase. He has commenced also a Sabbath school in Frankfort; with a few children only, but the interest in the school is constantly increasing. With not many talents this brother proves to be one of the most faithful. He was baptized soon after the beginning of our church in Berlin, by our dear br. Oncken about eleven years ago.

With great satisfaction I received the notice of another generous appropriation of your Committee for our chapel. This

is most timely, as among the members we had lost were those who contributed most liberally to the support of the cause; and our situation therefore had become more difficult. But the Lord will surely help us to overcome this also. I wish to express our cordial thanks for the grant, in the name of our church.

**Baptisms at Templin—Tornow—Stettin.**

Our sister churches, most of which have been formed gradually by those who have gone out from our church in Berlin, have had a period of more or less success the past quarter. The state of that in Templin is a blessed one. They have obtained a house and arranged it for a place of meeting, so that several hundred can be accommodated. The labors of our dear brother Kemnitz, the pastor there, are particularly prosperous. He had, indeed, a short time ago some very painful struggles in the church, from some unquiet members; but the Lord has helped him, and he enjoys again full peace and concord. The little flock there grows more and more. Quite lately he baptized six converts, and there may be now there nearly fifty. Templin is situated about midway between Berlin and Stettin. In Tornow, also, the Lord builds up his Zion; and in Newstadt—Eberswald, where the brethren will soon be in a way to organize themselves as a separate church. Only a guide is wanted there, as every where. The brethren in Stettin have also had their afflictions by cholera; but not so much as we in Berlin. There, also, they have received spiritual blessings; and the church is in a calm and pleasing state.

**Memel—Spandau—Mariendorf.**

I am sorry to say that with regard to our brother Dörksen in Memel, of which the dear br. Parker no doubt will have informed you, nothing of importance has been done as yet. Immediately after our resolution was adopted in Stettin, I wrote of the same to Memel. The brethren replied that they very deeply deplored the case; (and so did br. Dörksen particu-

larly;) but that they did not see any way to alter it, and that there was in their whole reach no brother qualified for the office which br. Dörksen occupied. I had correspondence on the subject with our dear br. Oncken; and desired him, if possible, to send another brother there, as we in Berlin and other parts of Prussia could not find any one fit for the place. But Mr. Oncken likewise regretted to be quite unable to provide a faithful brother for Memel; and thus things are still the same. We learn that the Lord however blesses very much the labors of br. Dörksen, and they are also about building a new chapel, making great efforts to that end. May the Lord show us the right way in the matter.

I feel very well in health at present, and can walk very easily; which is now much practised; especially since the resolution not to use any public conveyances on the Sabbath. I held last Sabbath evening a very interesting meeting in Spandau, nine miles distant; and broke bread after the sermon. All the members of Seegefek and Dalgow were present. The attendance was large. On Tuesdays I go generally to Mariendorf, where I am always received as an angel of God. At midnight I return home. It is six miles distant.

—◆—  
**ASSAM.**

**LETTER OF AN ASSAMESE CONVERT.**

**Plea for Assam.**

The following letter, addressed to the foreign secretary, was written by one of the Assamese youths now in this country. In a note accompanying it, Mr. Bronson informs us that it was prepared by the lad without any suggestion from him, and that with the exception of a few corrections in spelling and grammar, it is his own.

Hamilton, Jan. 12th, 1850.

Dear Sir:—Through the good providence of our Lord and Saviour I am well, and I hope that you are well also. Now I wish to write you a short letter, and also acknowledge that I have received your kind epistle and a book, which you sent by my beloved teacher,

Mr. Bronson. I have very little time to write, for I give up all my time for studying, because these few days are my golden days. I can learn a great deal more than I can in my country, yet now I have a few moments, and I shall devote them in answering your good letter.

My dear Sir, now I wish to present before you a new subject. I have received some letters from my country. I am very glad to hear from my dear heathen country, where I was born and grew up in worshipping idols; nothing but dumb and deaf idols, who had eyes but could not see, and had mouths but could not speak, and had ears but could not hear, and had feet but could not walk. These are our gods, although some are made of gold and silver, clay and grass, wood and stone. I have spent twelve years in worshipping those venerated dumb idols; yet, sir, methinks that I was not able to say Ram or Kali was my saviour; neither could I say whether I should be a cow or insect when I died. I could not find any comfort to my mind, or hope of eternal joy. Now I know that all is vain except Jesus the friend of sinners.

But I bless the name of the merciful God, through whose infinite mercy I was brought to a missionary school, and through whose mercy I became a member of his dear family. Blessed be His name for such a hope, the hope of heaven, and for the manna which comes from heaven daily. Yes, sir, now I am able to say through the mediation of the Lord Jesus Christ, God is my refuge, whom shall I fear? and who can separate us from the love of God? Can trials or temptation? I believe not! As it is written, If God be for us, then who can be against us?

The brethren wrote us for help from this Christian country. O, dear sir, how they are crying for the word of life. The most ignorant heathen people, who are sitting in the region and shadow of death, having found their sacred books false and seen the light of Christianity, ~~these~~ wish to know more concerning the

pure religion of our Lord Jesus Christ. And how can they know? And why do the heathen say day and night, Where is thy God? Please let him be known among the heathen, that they may know and honor him. For the scripture saith, "Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach *except they be sent*? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things, I have mentioned these five verses to you, because I have seen no difference between American and Assamese or any other nation upon the face of the earth. Particularly I write about my countrymen, with whose religion I am perfectly well acquainted.

I left my parents and also dear native land, far away on the other side of the earth, not only to see this country and the people, but to ask American Christians to send us help. O yes, helpless,—such we are,—please help us. When the heathen know that by their sacred books, or by worshipping idols, they have no salvation, they have no comfort to their minds; they have nothing but darkness and blindness of mind. But now from the mountains, from the plains and from the valleys, they are reaching their hands day by day for the bread of life, calling upon the Christian's God; for He is the true and everlasting God, who made the heaven and the solid earth upon which we live. The most ignorant, superstitious and idolatrous heathen wake up from their long sleep, and calling for help from American Christians, say, Please give us a bible, give us a living teacher. O yes, help us poor needy creatures of the same Lord over all.

The Assamese people are not dying for worldly riches, but they are dying for the bread of life, which came down from heaven not alone for the Americans, but also for the poor heathen. Jesus Christ has not died alone for Americans, but also for the heathen; as He said, Not for the righteous, but the poor sinners. Heathens know that they have immortal souls to save from hell. *We want some more missionaries.* Those who have gone to proclaim the blood of the Saviour there, are now old. Their general health is feeble, therefore we want some new ones.

My teacher, Mr. Bronson, told me that you would send two missionaries with us when we go back to Assam. I want to write one subject more. Please hear me. Can you not send out to our country more? Can't you send *three* men with us, for it is a great work for missionaries to acquire the knowledge of a foreign tongue. But now we are able to teach those missionaries on the ocean while we sail from America to Calcutta; and I have brought over some printed alphabets and books all ready. Now I pray if you can send *three*; we should be very glad to go from this country with three, one for each station; and we can prepare them to talk and read and write our language, so that when they get to our country they can straightway preach the gospel to the perishing people, and the people will be quite astonished to see the new missionary talk our language and write our character. I wish you may do so; please, sir, do. Don't make us disappointed. Please, sir, don't make our visit in vain; but assist, that it may be for the glory of God. Please, dear sir, do something that those millions of people may now take knowledge of Jesus Christ, and prepare themselves to live and meet in the new Jerusalem and give thanks and praise everlasting. Please, sir, send *three* with us, and it will be better for the missionaries to know the language before they enter their fields.

*Sir, the fields are all white, ready to*

harvest. The dear disciples of our dear Lord are necessary to break the bread of life to the perishing people, who are still destitute of eternal life.

I am happy to say that we have here a very fine academy, and also an excellent teacher. I should like to take Mr. ——— with us to our country, to be our teacher for our orphan institution.

Please write us a few words to comfort us about our perishing country.

Your once heathen, but now Christian friend.  
LUCIAN D. HAYDEN.

### TAVOY MISSION.

JOURNAL OF MR. BENNETT.

The December number of the last volume contains Mr. Bennett's journal of a visit to Mata in the early part of the year. A short time subsequently, in company with Mr. Brayton, he again left the city, to visit the churches on Tavoy river. The first village at which they arrived, was

#### Newville.

Here we found a new, convenient and well built zayat or chapel, and of a style, as it seems to the writer, more like that of the country meeting-houses in America, than is the style used in building such houses by the Burmese. It is 20 by 25 cubits, with a sleeping and bathing room for the teacher, of 5 by 20 cubits, leaving the chapel about 30 feet square.

We found here, as well as at Mata, that the fears of the small pox, and its ravages, had been destructive to the village, and the chapel is left with only *two* houses near it. The people have fled to the jungles, and are to be found in small bamboo shanties, scattered here and there. The village being contiguous to the Burmese, has been more exposed than some others; though from the dispersion and isolation of the people, there have been but a few cases of the small pox among them.

In the evening teacher Kolapau, who accompanied us, preached to a congregation of between forty and fifty.

10.—A congregation of fifty assembled at 10, A. M., and were addressed from

Matthew 18: 11. At this service was a Burmese, with his wife, who lives at a village about a mile and a half from Tavoy, and has been an inquirer for two or three years. His wife has always been a strenuous opposer, and has undoubtedly had much influence over her husband. After service I had considerable conversation with him, his wife being present. He assents to all the truths revealed and narrated in the word of God, and seems to believe them; just as many do in Christian lands, who still do not give evidence of a saving faith in them. He seems fully convinced of the folly of idolatry, and says he has abandoned it for a long time. He has a Burmese new testament, which the writer gave him more than a year ago, and which he says he reads. As I had not seen him for some time, I feared he had wholly abandoned the consideration of the truth, and was gratified to find he had not; though he confessed that a man in his village had nearly "destroyed his mind," as he termed it. This man, it seems, is a bigoted boodhist, and like some in apostolic days, does not like the idea of any one's changing his religion.

#### A test of sincerity—Newville church.

In this country, any one changing his religion, especially if he become a Christian, subjects himself, even though we give no caste, to the most keen and cutting ridicule of his countrymen. If this borne with the meekness and resignation it ought to be, it gives us one of the best evidences of sincerity and genuineness;—but this test has sometimes failed, and those who at one time appeared to do well, have subsequently returned to their wallowing in the mire; though the writer does not know of an instance here they have returned to the worship of idols.

11, Lord's day.—A good attendance at morning prayer-meeting—as well as at the 10 A. M. meeting. At 1, P. M., the covenant meeting commenced. Found the church in as good a state as could have been expected, having had no as-

sistant for some time, and all the people having been dispersed in the gorges of the hills in the jungles for fear of the small pox. No new cases of discipline were presented, one was restored, three have died during the year; there was no applicant for baptism, as all are members here except the small children.

12.—Meetings as usual to-day, morning prayer-meeting, preaching at 10, A. M. In the afternoon the death and sufferings of our Lord and Saviour were celebrated, thirty-five communicants present. In the evening br. Brayton addressed the assembly.

The collection was very small this year for the missionary society, being only 4 rupees, 5 annas.

#### Hopeless state of an inquirer.

At our meetings to-day the Burmese inquirer was present, and as I did not see him yesterday, which was the Sabbath, I inquired where he was; when he frankly owned he was at work in his garden, which is not far from the zayat. This led to conversation on the subject of his state, and he was told if he had not enough regard to the laws of God, to refrain from work on the Lord's day and to assemble with the people of God, he could not expect to be saved, for God had rested from his work, and enjoined it upon his disciples to imitate the pattern he had set them. It is to be feared the case of this man is almost hopeless, and yet the writer cannot divest himself of the feeling, that if there were some good devoted brother, laboring for the Tavoyers only, this man, or if he did not, many others who appear equally as well, would be convinced of the truth, converted and saved.

#### Yaville—Church discipline.

13.—After prayer-meeting we left Newville, and proceeded up the river. As it is late in the season, and the season has been uncommonly dry, the water in the river is very low, and at the rapids in several places the boats had to be forced over the rocks by the people. In the afternoon we arrived at Yaville, and

in the evening teacher Kolapau preached us a stirring discourse.

At this village they have erected a new zayat, or rather removed the one formerly located higher up the river, but it was built by Burmans and is in Burman style, with the floor of the main room higher than the rest of the building, thus placing "the lords of creation" higher in their seats than "their help meets." The style of building is unpleasant and inconvenient, and though this chapel is about the size of the one at Newville, it is not half so commodious, though it boasts a board floor and cost more than double the other.

I had come to this place with many painful feelings and misgivings. It was the deacon of the church here who was suspended last year, and whose influence for good or ill is very great. During the year he had taken another woman, his wife still living, and I expected to have to excommunicate him; but was happy to find this had been done by the church. In consequence of his conduct in part, and the fears of the small pox having some influence, the village has been divided, about one half of the people removing higher up the river and scattered on its banks. There are evidently here two parties, one siding with the man, and the other with his wife whom he has put away.

There has been no assistant at this village the past season, as the one who was expected to come was at the south sick. The duties of an assistant were in part performed by a son of the old deacon, a young man of much promise, who was formerly under the instruction of Mr. Mason and Mr. Cross.

We found things, bad as they confessedly are, much better than was expected. There seem to be several good sterling brethren and sisters.

We remained until the 19th, having three or four meetings daily; and there was feeling manifested at some of them, but not so much energy and devotion as last year. The people are in a cold state. It is hoped they will have the

labors of an assistant the coming rains, so that there may be services on the Sabbath without interruption.

#### Unwelcome neighbors—Applicants for baptism.

In one of our walks we visited a field that had just been burnt over, of some four acres, and the fire had done its work well. The season has been very dry, which was favorable, as it prepared the timber for burning. After our return from the walk, one of the residents said we ought not to go out, at least after dark, as there had been a tiger seen near the village; and that evening when we were at worship, he was heard only a few rods from the chapel. A few days afterward the people who came up from Newville stated that a young man, who was sleeping in the verandah of a Karen house, some seven or eight feet from the ground, was bitten in the head so as to leave four small gashes from the teeth of a tiger. He probably owes his preservation to the height he was from the ground, as the animal evidently fell short in his spring from this circumstance. The church at this place have lost several of their members in former years, being carried off by tigers.

The covenant meetings were well attended; and confessions for sin, and the expression of a desire to be remembered in prayer for the forgiveness of God, not unfrequent. Stability and growth in grace were manifested by some, but none have yet "attained," or made such progress in piety as we could wish.

On the Lord's day the church celebrated the Supper, when sixty communicants participated.

There were seven applicants at this village for baptism; but as they were all children, and some of them young, it was thought best for them to wait until another year. There had been a school the past season of rather over twenty pupils.

The collection for the Tavoy Missionary Society, was rs. 11, annas 1, pice 6.

On returning to Tavoy, Mr. Bennett was prostrated by a severe attack of jungle fever. He writes on the 23th:

29.—Recovering slowly from the fever, and grateful for a release from most intense suffering. A few such attacks would soon end my labors, if not my life.

**Laulu church—A Burman inquirer.**

Received a letter from teacher Kola-pan, who visited the little flock at Laulu; which I was not able to do this year. He administered the Lord's Supper to them, and found things much as has been related of the other stations. Collection, rupees 7, annas 4.

April 1.—Moung So, a Burman, who lives in a village a few hours from town and who has been a half inquirer for some time, came to me to-day and formally requested to be baptized. His mother, his wife, and other relatives are very much opposed, and his wife threatens to leave him if he joins the disciples; but he says he believes the Christian religion true, and has given up all his superstitious notions, nat worship, and Boodhism of every form and kind. He is not of a very bright intellect, and I have some fear that he has not as yet seen the wickedness of his own heart, but is somewhat influenced in his wish to become a disciple from money motives; as he wishes me to employ him in the office, which I cannot do.

**Tavoy Burmese church—Its need of a pastor.**

8, Lord's day.—Moung So, the Burman mentioned above, after morning worship came out and asked for baptism before the congregation. This is what has not been seen or heard in Tavoy for a long time. When will this little feeble church see a man devoted to their building up, and endeavoring to convert their miserable, degraded, pagan countrymen? It does seem that if some one were here thus laboring, the Tavoyers would some of them believe and be saved. At present there is no one to do any thing for them, except to preach on the Sabbath and have occasional meetings. And it is a fact, the assistants are not half as efficient when they go out alone to tell of Christ and salvation through his death, as they are when backed up by one in whom they

have confidence. Neither are they listened to by their countrymen half so well, when alone; and often reproach and ridicule are heaped upon them, which would not be if they had some one to stay up their hands. Will not the Executive Committee send some missionary to Tavoy before the present generation become extinct, and of course the little Tavoy church with it? The writer is persuaded this is a field well worth cultivating, and cultivating well. Beside the above Burman there are two inquirers, Eurasians, the children of a Christian family.

9.—Again prostrated with a return of the jungle fever; but rejoiced to welcome brother and sister Benjamin to Tavoy. It was hoped his duty would be to devote his energies to the Tavoyers, but again are we disappointed, as we find he is sent to the Karens.

May 5.—Again has the jungle fever returned after having been driven off by quinine. It is one of the strong enemies of this country, and battles valiantly for the victory.

14.—Moung So, the Burman inquirer, came to say he must return to his village for the cultivation of paddy, and could not come to us often for some time to come. He says his mind is steadfast, and he shall worship only the God of heaven. I am not well enough satisfied that he is a changed man, to be willing to baptize him; and yet I do hope he will hold on his way and give us better evidence ere long.

21.—On the 17th was again laid aside on my couch with another attack of jungle fever,—am slowly recovering from its effects—but every attack leaves me weaker, and requires more time to regain strength. Fevers are very prevalent this season, and the sheet anchor, as regards medicine for it, has been much called for, and undoubtedly saved the lives of many.

June 22.—Married a couple of Burmans to-day—the man a Boodhist and the young woman not a Christian, though her parents are. There was quite an attendance of the Tavoy people, to wit-

ness the ceremony of a Christian marriage, who were not disciples.

**Unsatisfactoriness of Boodhism—Idols unprofitable.**

27.—A T'wo man who was here some days since, arrived to-day with his family for the school, and for the purpose of having our kind physician, Dr. Vansomerén, prescribe for his wife, who has been some time ill. Some of his relatives are disciples and live at Mata, but he has not listened to them for many years, and has been a strong Boodhist. Br. Brayton visited his village this season, and the man soon after came to me and wished some Burman books, as he can read Burmese but is not able to read either dialect of the Karen. I gave him a new testament and several tracts. It would now seem he has read them; and he says he has tried Boodhism and does not find it satisfy his mind. He says he is tired of his idols; they have never done him any good.

He is a promising inquirer, and we hope the work of grace is commenced with him. His wife seems a very nice woman, and of a kindred mind with her husband. Their children are in Mrs. Bennett's girls school, learning to read. If these should really become disciples, may we not hope they will form the nucleus of a little church in the jungle near here, for their residence is only a few hours distant, where there are several Karen residents? He has formerly heard the gospel, and though then he had no heart for it, may we not hope that he has at times been considering? and that there are many others in like circumstances, of whom at present we know but very little?

July 1.—The man mentioned above has been very ill since his arrival in town, but we hope is convalescing. Since he came many of his neighbors have been in town, some of whom have been supplied with Burman books; and there seems to be a promise of good to the people. One of these is at present sick in the civil hospital, and under the care

of the physician, who, we are happy to add, is a pious man.

9.—There seems to be an epidemic in town and the villages about, something like a hard cold, but more severe. Mrs. B. and many of her pupils are affected by it, and it is a serious hindrance to the school. Mrs. B. has in her girls school some twenty-six pupils, and in addition ten boys, who all seem to be doing well in their studies.

**TAVOY BAPTIST MISSIONARY SOCIETY.**

We have received by the last overland mail the 15th Annual Report of this society, presented in July, from which we select the following extracts.

**Burmese in Tavoy.**

Probably very few, if any, of the inhabitants of this city or the surrounding villages are unacquainted with the truth, that an eternal God exists; in fact, this idea has become so disseminated, that at the present day many of the priests of Boodh in their monasteries admit it;—and yet, they and the people still bow down to graven images, and offer their devotions to a *dead god*.

The good seed has been sown broadcast in former years by missionaries and native assistants, though the past year but little has been done except by the assistants. Bibles, testaments and bound volumes of tracts, as well as single tracts, have been distributed, and they are often called for at the depository by people from the villages, and from distant places.

Though there have been, and still are, a few hopeful inquirers, none have been added to the church the past year.\* Aside from the all-powerful influences of the Holy Spirit, without which a Paul would plant in vain, the great thing that seems wanting to ensure pleasing success, is the time and labor of a devoted missionary, who would not hold even life dear to himself, "so that he might win souls" to Christ.

\* Three have been recently added by baptism.



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AMERICAN BAPTIST MISSIONARY UNION.

GERMANY.

LETTER OF MR. PARKER.

[Continued from page 70.]

Berlin—The pastor, chapel and church—Missionary contributions.

Mr. Oncken had all the while intended to pass through Northern and East Prussia with me, that we might visit the churches which lie scattered among the villages and cities of this region; but our visit to Denmark had laid the dear brother on his bed, from which he had not yet arisen. The time for the meeting of the East Prussian Association drew near, and one great object which I had aimed to accomplish by visiting Germany at this early part of summer, was to meet the brethren who were laboring amid the moral desolations of this field, at their first convocation.

With a heart saddened by the prevalence of cholera in all the cities of this region, I parted with our beloved br. Oncken, and took passage for Berlin. I reached the Prussian capital on the 3d of July, and immediately sought "the Baptist," on *Schmidt Strasse*. Here I found the well beloved br. Lehmann and family ready to receive me. They were all

greatly disappointed that br. O. was not with me.

Br. Lehmann is a warm-hearted, Christian man, and I was soon made to feel at home in his family. He resides in the house built for the sexton in connection with the chapel; which has been erected on the ground purchased by him several years since. The present chapel is intended to be the vestry or lecture-room of the principal church edifice when the plan is complete. The arrangement is a good one; the church only want means to perfect it. The building is in excellent taste, and the chapel will seat more than three hundred persons. Here I met, on the Sabbath, a company of disciples, who had separated themselves from the world and the dead formalism of the Lutheran church. They were devout, and full of Christian affection. Br. Lehmann is most indefatigable in his endeavors to train an efficient band of the followers of the Prince of peace. Though poor and needy themselves, they are not forgetful of the wants and woes of others. Here I had the pleasure of seeing nearly all the members of the congregation interested in, and contrib-

uting to foreign missions. Their meeting was characterized by much spirit. Br. L. and his family were the principal agents in the special missionary movement. They are a whole family of disciples; all are interested in the prosperity and progress of spiritual religion.

**Early intolerance—Bonds of caste broken.**

Br. L. has the charge and oversight of many small churches and mission stations in the vicinity of Berlin. —He has been connected with the university for many years as an artist, and is well known in the city. When he became a Baptist, he lost caste among the adherents of the state church. In the capital of Prussia Lutheranism is little less intolerant than Catholicism in Brussels. An incident which happened a few years since, when our countryman Dr. Baird was making an effort to promote the cause of temperance in Prussia, will serve in illustration of this. Our dear brother was quite earnest and laborious in the cause, so that, when by royal consent a society was formed, he was spoken of as a suitable person for some place in its government. On the mention of his name one of the king's ministers came to him, and said, "Do you not belong to a sect who refuse to acknowledge the validity of infant baptism?" He replied that he did. "Do you presume to baptize those who have been christened in infancy by the state pastors?" "I have done so." "Do you still claim and exercise the right to teach and baptize without the authority of the state?" "I do." The minister then turned to the princes and gentlemen present, and said, "Surely we cannot permit such a man to hold a place in this society," and so they cast him out, as of old, because he acknowledged Christ as king. But this state of things could not continue amid the searchings and agitation of recent times. Mr. L. was indefatigable in his advocacy of the temperance cause; his arguments and appeals had great power; and he is now president of the society. The bonds of caste have been broken at this point. Our dear brother

has the esteem and confidence of many who do not feel prepared to encounter the difficulties which a separation from the state establishment would bring upon them.

At Berlin, and in a room of the chapel building is the Bible and Tract depository for Prussia.

If any rich man who reads this letter would lighten the burdens of a feeble but efficient band of disciples, if he would secure a place for preaching "Christ crucified," and for the administration of the ordinances as taught by our Lord and preached by the apostles, in the capital and under the shadow of the palace of Frederick William, let him contribute two thousand or three thousand dollars to br. L. for this purpose. The field here is most promising; it only needs more laborers, many more, for its culture. Here, where the doctrines of the Reformation were preached with much success, and the *form* of sound words is still retained, there seems to be no spiritual life; the vitality is gone. The little company of disciples in Schmidt Strasse is an oasis in the great moral waste of this region.

**Stettin—An earnest auditory.**

The time for the meeting of the Association drew near, and br. L. and wife left Berlin with me for Stettin. We made no stop at the small churches along the way. When we reached the city, br. Gultzau was at the station to meet us. Several brethren had already arrived from their distant fields of labor; all were anticipating the first meeting of the Association with deep interest. Stettin is one of the strongest and most ancient cities in Northern Prussia. There seems to be nothing new within its environs except repairs of the ramparts. We were led into the heart of the city, to the chapel and residence of the pastor. The church worship still in an upper chamber, which will seat about four hundred persons. Br. Gultzau is a stable and devoted man, and the congregation is large. The church has about one hundred and fifty members.

It was Saturday that we reached the city, and br. Lehmann was to preach the next day. The people assembled at an early hour, greeting each other and the strangers from distant places with earnest Christian affection. The chapel was full; br. L. preached an excellent sermon, from the commission of our Lord to his apostles, as found in Mark. Many persons in the congregation had walked in from villages fifteen or twenty miles distant; they were, of course, earnest and interested hearers of the truth, anxious to receive an equivalent for the labor they had bestowed. When I contemplated this congregation and remembered they had come from regions of darkness or neighborhoods where a perfect apathy prevailed on the subject which had awakened so much interest in them, and reflected they were to return thither with a deepened interest and a more ardent love, I looked with intense emotion on the individuals composing the assembly, and rejoiced at the results which must arise from their influence among their kindred and acquaintance. The Sabbath was a day of deep interest to me.

*A Sabbath school gathered; the way.*

At noon the Sabbath school assembled, while I was out. I had supposed that in a place like this, where the state religion is stereotyped, and the little Baptist enterprise is so young and feeble, there would be but few children in the school, except those belonging to the families connected with the congregation. What was my surprise when, on reëntering the room, I found about three hundred children earnestly listening to the instructions of affectionate and faithful teachers! This great number of children had been gathered by those who a few months before composed the school. Six months before, only fifty children were connected with the school. These were encouraged to bring others with them, whom they could interest in the object, and this was the result. The school was organized by the judicious

direction and effective efforts of our br. Elvin, of the school in Hamburg.

*East Prussian Association of churches.*

The next day the Association met for the discussion of questions and the transaction of business, pertaining to the interests of the churches in East Prussia. The few brethren who came together, seem to possess much of the primitive spirit. The freedom of the gospel is insisted on by some, while others are somewhat in bondage to the notions of the churches from which they come. There were many questions to be discussed which would never occur to an American mind; and all felt an earnest desire to decide these questions aright. The first day was occupied principally with hearing from the different stations. In several places there was in progress a great work, in which the mighty power of God was wonderfully displayed. On all sides the field seemed white for the harvest, and the call for laborers was most pressing. The following days, questions of faith and practice were discussed, with earnestness, great kindness, and much profit. The brethren came, in the conclusion, to great unanimity on all questions. The interest increased as the sessions continued; and several evenings were occupied in preaching. These meetings were well attended, and very solemn.

During the meeting Mr. Köbner was expected in the place of Mr. Oncken, who was yet ill. Br. K. had spent several months in Stettin as pastor. He came late on Wednesday or Thursday evening. It was soon whispered that br. Köbner had arrived; and when he reached the chapel, he was greeted with that hearty Christian affection which is found among the German and French Christians.

The brethren fell on his neck and kissed him, as Joseph and Benjamin did of old. Some repeated it many times and wept for joy. I looked on the scene with tearful admiration. There were circumstances connected with it, and what was like it, which presented

some of the rarest excellencies of Christian character. They had relinquished br. Köbner to preach in other places and to perform other services, and accepted as their pastor a stranger. This strong attachment was inferior to their love for the cause of Christ.

This meeting formed a bond of union among the brethren of East Prussia, which could not exist without knowledge and intercourse. They have seen each other face to face, who have never met before. They have taken counsel together, and made common cause in the whole field. They see eye to eye, and are cheered by hearing each other's voice proclaiming the same great truths to their countrymen, in the different kingdoms and provinces of the same great empire.

**Baptismal services—Admission to church-membership.**

While we were at Stettin, the pastor baptized several persons. The ordinance was administered as is usual in Prussia. In the dim but pleasant twilight of the summer evening br. Gultzau and several others took a large boat, and went down the Oder two or three miles; and then passed up a little way into a quiet stream which flowed into it. Here, at a convenient spot under the shadow of a copse of wood, they debarked, and under the broad and lofty dome of God's great temple they offered prayer, seeking the divine influence to aid and bless them. All around was hushed to perfect quietness; and with the few witnesses of the scene, apart from the mass of men for fear of their persecutors, these disciples were baptized in the name of the Father, Son and Holy Ghost, and at midnight returned to the city rejoicing in the Lord.

On the Sabbath they were received into the church. The manner of doing this was different from the proceeding in similar circumstances in this country. The persons coming forward to receive the fellowship of the church, kneel, and the pastor imposing his hands on their

head offers prayer, as in the case of ordination with us. The scene was exceedingly solemn and interesting. There are connected with the congregation several soldiers of the Prussian army, some of whom are officers of the church. They are devout men, like Cornelius of old.

**Characteristic greetings of German Christians.**

At the close of the meeting of the Association br. Oncken unexpectedly made his appearance, much to our joy. While we were dining with a brother, he stood before us. Then, *again*, there was an outgushing of earnest, German, Christian affection. There is so much of fervor and pathos in their intercourse and expression, that at first it awakens suspicion of affectation and pretence in the mind of an English or American Christian; but a residence of a few months among them gives assurance that all the outward manifestations indicate a corresponding feeling in the heart. Of them it would naturally be said, Behold how they love one another! This social, religious feeling is one of the great means of influence, as it is one of the best assurances of success, in any place where Christians are found in Germany. A Moravian who was baptized while I was among the brethren, said, he had never experienced or seen so much fraternal affection and religious enjoyment as in a few weeks after his connection with these disciples.

The Association adjourned to meet on the 6th of July, 1850, at Templin, East Prussia. The separation from the brethren was followed with a thousand pleasant recollections. The meeting assumes also great importance, when we consider how much it must influence the future history of the churches.

From Stettin I returned to Berlin, to await the arrival of br. Oncken, and make arrangements for a tour through the Saxon and southern kingdoms and duchies of Germany. Spent the Sabbath with the Baptist church in Schmidt Strasse, and bade them farewell in the evening, about to depart.

## Wittenberg—A contrast.

On the 15th of July, in company with br. O., I left for Wittenberg. Here we paused a few hours. There were no brethren in this old city. We spent some time in the house and church of the great Reformer. As we passed from the house of the gentle Melancthon to the residence of the intrepid Luther, the scenes and excitements which had been witnessed and experienced here, came vividly before the mind. The grass now grows in the quiet streets, where then the pavement was pressed and worn by the feet of kings and dukes. Princes, priests and warriors, then hurried through these crowded thoroughfares, which are now almost as still as the unbroken forest of the west. Herbage and flowers are now growing beside the step on which Dr. Martin stood when he nailed the *Theses* on the door of the church.

## Bitterfeldt—A day's work.

From Wittenberg we went to Bitterfeldt, where our br. Werner is stationed. We reached the place just in the early twilight of evening. A meeting had been appointed, and some of the brethren had already come in from the surrounding country. A few had walked from eight to fourteen miles, from the direction and vicinity of Leipsic and Halle. At about 10 o'clock the people had assembled, and we ascended to the chapel, which was a room in the second story of the house occupied by br. Werner. The room was full, probably about forty persons were present. Br. O. preached with great unction for about one hour. Then the communion of the Lord's Supper was administered, which occupied another hour; so that it was then past twelve o'clock. Then a little time was spent in church meeting; which allowed the meeting to close at about half past twelve o'clock. We were up to a late hour at Berlin the night before, left in the morning at a little past five, had been travelling all day, and as soon as we reached Bitterfeldt, there was earnest consultation on important movements connected with the prosperity of the

cause in this portion of the field; at the close of the meeting br. O. and myself had arrangements to make to leave for Leipsic in the diligence at half past two or three o'clock; so that there was no sleep for us. We soon sallied out into the streets, found the office *du poste*, completed our arrangements in about one hour, and spent the rest of the time in a promenade to keep warm, until the dawn of day. This is the manner in which our dear brother has labored for many years; and he is, in consequence, becoming prematurely old. I will leave you for the present looking at him, as, wrapped in his blue cloak, he is pacing the pavement in front of the old Stadt house, to keep awake and warm, until the diligence departs; occupying the last moment in planning and advising br. Werner, how he thinks his labors will be made more effective in promoting his Master's cause.

## FRANCE.

In a letter of the 11th of January and seq., Mr. Willard has sent us several extracts of letters, of recent date, addressed to him by some of our native brethren in France, in regard to the progress of the work in the fields under their care. We publish portions of them, written with much simplicity and freedom, as indicating, with the results already gained, the encouragements to continued labor, and the inadequacy of the force employed to meet the increasing demand.

With respect to the general aspect of affairs Mr. Willard remarks, "There is not as yet any manifestation of disfavor toward us on the part of the superior authorities. We commence the year 1850 with as bright prospects as any we have ever had." He says, in alluding to candidates for the work of the ministry, "H. Boileau arrived at Douai the 10th of January. There are two or three more young men whom Providence seems to be preparing for us. If our American brethren can enable us to take these youth, it will be well."

MR. FOULON TO MR. WILLARD.

Laferre and Servais.

Dec. 10.—I hope, dear brother, that we shall have a fine church at Laferre.

The gospel is spreading there noiselessly, but it is spreading there. How good the Lord is! Last evening I had here my house full of people, who had accompanied us to Servais. I made them all pray. If you had been here, your heart would have leaped for joy to hear the lips of intelligent persons addressing the Saviour as little children talk. I cannot describe my emotion. I have confidence in the Lord, that when it shall be necessary, the Society will hire us a place of worship here.

Yesterday our chapel at Servais was too small, and it was filled with persons mostly Christians. Remember, dear brother, that there were no Christians in these places a few years ago, and then you and our American brethren will have reason to bless God who made us. If our good friend Mr. Parker had been with us yesterday, he would have been no less delighted and edified than he was at the same place the 25th of last May. (See Mr. Parker's letter, p. 8.) We have now twenty-one candidates for baptism. I do not enter into many details; facts are more rejoicing than any thing else; are they not, brother?

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MR. LEPOIDS TO THE SAME.

Additions to the church at Genlis.

Dec. 26.—What a happy Christmas we have just passed at Genlis! Besides the nine candidates whom we had the happiness to baptize, to admit to the church, if you had seen the emotion of the Catholics, who came from all the regions round about, during the examination and the baptism, truly you would have been greatly rejoiced, as we were. I have this year particularly experienced that the harvest is great and the laborers few, my brother; and in spite of my efforts to keep the work moving in the different places where the Lord opened the door for us, I must tell you it has suffered much in several respects from want of laborers.

You remember, without doubt, that last January I was called to visit the villages of Givry and Ugnay, and after-

wards the village of Cus, where the Lord had awakened some souls. Notwithstanding all the difficulties which Satan opposed to us in the first two places, the work could have gone on if we had been able to take suitable care of it. But the long sickness of our dear brother Besin, and then his misfortune, have forced me alone to undertake the care of the field, [our brother having arrived too late,] and the result has been a general *malaise*, which perhaps continues still. And the revival of Givry is extinct. Still Ugnay and Cus manifest at this moment a few sparks of life. You understand then, my brother, that I have suffered this year. The prospect at first was so fine,—I blessed God for having granted us the most precious of our liberties, and I counted consequently that a great number of souls would be added to the church. But a wise and good God has seen fit to try my faith, without doubt; praised be his name. After all, yes, praised be his name, brother; I will not be ungrateful. My this year's experience may be, and I hope will be, useful to me and to the work. And then, though the first part of my field was given up to br. Foulon, are not eighteen souls baptized in my field a nice little harvest for a bad year? Yes, a harvest that ought to excite our gratitude to God. Need I add, in order that you may rejoice with us, that ten or twelve persons, impressed by our last baptism, propose to present themselves soon? O it is the Lord; let him do what seemeth him good; for "all things work together for good to them who love God." May we therefore ever hold, in truth, the language of the Psalmist, "[I] love the Lord."

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SECOND LETTER OF MR. LEPOIDS.

The following letter enclosed, as will be perceived, another to Mr. Willard from Mr. Besin, which will be inserted below. It is an unaffected overflowing of zeal in our brother to extend his usefulness, but which the cooler discernment of Mr. Willard compelled him reluctantly to repress.

A case of difficulty—The question stated.

Jan. 22.—I think I ought to tell you

according to this letter of br. Besin's which I am charged to send you, that if I have not interested myself in the work of B. as much as that dear brother, it is solely because you have expressly forbidden me several times to enlarge my field. Nevertheless, dear brother, believe that I am as much interested as he in that work, that I always rejoice when I see souls hungering for the bread of life, and that my greatest grief is to be often forced to refuse to respond to their pressing calls. I confess that in the present case I am very much embarrassed. It is certain that there is a glorious revival at B.; the devil would not make so much stir about it, if it were otherwise. It is probable, also, that if we continued, twenty souls perhaps of that place would be baptized this year. And further, if I do not go there, will it not discourage our colporteurs, causing them to reason thus? "They tell us,—'Go, colporte, visit, do all the good you can;' and then, when by our painful toils a revival has commenced, when multitudes of souls are seeking their Saviour, and a pastor ought to come to our aid; on account of some difficulties caused by the enemies of Christ, we are abandoned, and the work, which cost us so much, is left to perish." Weigh these things, my brother. This is one side of the subject. Here is the other.

If I go to B. it is probable that prosecutions will be renewed at C., at B., &c., &c. All that is of little consequence, you will no doubt say; as do we. But during that time our field will be neglected, and—But look, brother Willard, we will do exactly as you shall tell us. We are the same men as in '47, by the grace of God; be sure of that. We wait for an answer every post.

LETTER OF MR. BESIN.

Rise of the awakening at B.

Jan. 21.—Grave circumstances force me to write you. You have doubtless learned from br. Lepoids, that he had baptized a young man of B., a dependence of G. This young man was led to

a knowledge of the gospel by coming to hear it preached at Ugny. When he had tasted that good word, he spoke of it to his father, to his mother, to his brothers, to his masters, to his neighbors; in short, to all whom he met, when occasion presented itself; so that all are desirous of hearing the good news of salvation. He entreated us to go there. I went once with br. Louvet. The weather was deplorable, rain mingled with hail and a great wind. Notwithstanding the bad weather, however, we had seventy or eighty persons very attentive. We went there a second time. The house was full,—always the same calm. Br. Louvet went there alone,—always the same respect for the gospel. We went there a fourth time;—we sold four new testaments, and I distributed one hundred tracts, giving one to each of those only who could read. That work interested me much more than br. Lepoids, because he had never been able to set foot there on account of the incessant toils pressing upon him. A circumstance entirely peculiar prevented me from going there the eleventh of the present month. One hundred and fifty men assembled, expecting me. Our brother read them a chapter of the Word of our God, and they withdrew regretting that no one of us came.

You will not doubt, br. Willard, that this made a great noise, and that the devil, who trembles when the blood of Christ is announced to poor sinners, heard it and became enraged. Soon after, the gendarmes went to B. by order of the *Juge de Paix*. They went into almost all the houses of B. to inquire if we did not preach politics. No one could without falsehood say yes. "How," said the gendarmes, "can one hundred and fifty men meet to hear the gospel preached?" Dear sir, I must tell you that B. is in ———, and though we never speak of politics, that will not prevent our having a *procès*, and perhaps being led to prison. Observe well, my brother, that I fear a prison no more than my supper; but br. Doumin is con-

valescent, and the places of worship which we have ——. Observe all this, I beg of you; observe also the good work at B. and give us some advice. If you say Go, we will go, by faith and not by sight. But if we undertake, there must be, in my opinion, a meeting at B. every Sunday.

#### MR. LÉPOIDS' THIRD LETTER.

Further notices of the young convert of B.

Feb. 2.—When I went to preach at Ugny, in the beginning of the last year, I met every time a young man of B. (then employed as a domestic at U.) whose heart the Lord soon opened to receive the gospel. From that time, as it always is, he was persecuted; driven from the house of his employers; and obliged to go to service beyond G. (four leagues from Chauny). I saw him less frequently; yet he did not forsake the gospel, but came from time to time to seek food for his soul, and to entreat me not to forsake him, but to visit him at the place where he worked. I did not then yield to his entreaty, the Lord knows why; and you too, brother. Afterwards he left his service, came back to his parents at B., and again came to beseech me to visit him in his family, in order especially to make known to them the good news of salvation. I still refused, telling him that we had no time.

But finally, my brother, this young man was baptized at Genlis last Christmas day, in presence of his mother and brother, who came on purpose to witness the ceremony; and when we saw these last weeping and in their turn beseeching us to go to B., to instruct them in the truths which save, or they were lost—what would you have done in our place? I entreated br. Besin to visit that family. He went there with br. Louvet; but instead of the family alone, behold one hundred of their neighbors, who came to inquire for the way of salvation, and to ask for the bible, the new testament. What were our brethren to do? To say to these people—"Go away, we did

not come on your account?" They had not the courage; nor indeed had I the courage myself to say to them—Go there no more; though I did not go personally, on account of your prohibition. You now understand all, dear brother. I hope you will excuse our infraction of your orders, when you closely consider our circumstances.

#### SECOND LETTER OF MR. FOULON.

"In labors abundant."

Jan. 31.—The number of my occupations alone prevented me from giving you news of my field last month. I have literally no longer any time to write. I am out almost every day; and when I am at home, there is some one with whom I must talk of the gospel. My return is often awaited with impatience. Three weeks ago a man of Fourdrain, persecuted by his wife, waited for me till eleven o'clock in the evening. Never was a man happier than he to see me arrive at that hour. We talked a long time together. I had him lodge at my house; and in the morning before day we were talking of heaven and of the way that leads thither. It was eleven o'clock in the morning when all-joyous like another Philip he went his way.

Things of this kind happen pretty often. You can understand what joy they bring to my soul; of what thanksgivings they are the subject. But, dear brother, my body is worn out with fatigue, and I am afraid of getting into the condition of our br. Crétin. I have been obliged to pass these last days at home. Br. Ledouble labors like a true servant of God. He also has forced his work, and has been indisposed a whole week. I thank God for having given me such a colporteur.

Hostility of priests—Servais and Lafère.

Feb. 4.—You said well, dear brother, "It is necessary to be perfectly in order." The clerical party is again in the ascendant, and if it can, will again persecute us. I attended at Servais the funeral of a little child, whose parents were



beginning to open their eyes to the light. The curé of the village invited the vicar of Lafère and another curé to come to his house. They concerted measures with the *juge de paix* to occasion me embarrassment. Not having succeeded in that, they repaired to the church at the hour of the interment, to hear from thence what I might say and to criticise it afterwards. I preached from John 2: 17. Such a text left no room for controversy, nor did I undertake any. But as they had overwhelmed the parents of the dead by saying to them—"Your child died because it was not baptized; it is given" &c.; in closing I said—"Now we lay the body of your child in the grave, but its spirit, its soul, is with God. Why should it not be there? Because, people will say, the child was not baptized. But, friends, God who said by the mouth of his prophet Ezekiel, The soul that sinneth shall die, the soul of the child is mine as the soul of the father, could He indeed destroy a child because it had not received upon its forehead a few drops of water, and that independently of its own will? Impossible! &c."

I knew that the curés were listening, and I thought they were coming to attack me in discussion. They did not, but my words no doubt displeased them. They wrote to the *préfet* that I had calumniated the Roman church. The *préfet* wrote to the mayor of Servais that I must be prosecuted if I had calumniated. But the mayor knows the wickedness of those men.

The vicar of Lafère is also at bay. One of our brethren, a colporteur of the Bible Society, colported at Lafère and sold extensively, and principally to the soldiers. The *commissaire de police* went to several houses to see the books which had been sold. He said, It is reported that the minister in the Foug de Laon causes these books to be sold. Since that time the vicar has a club composed of soldiers. Everything put in play. There are sent gratuitously every week into the villages around

Lafère journals, which slander outrageously the Protestants and the truth. In one of these journals it was said, lately, that a Protestant woman had poisoned her husband. In that of last week, it was said that there is already one temple demolished at Paris. There was lately in Lafère a seller of popular songs made about the Protestants. A presumptive Protestant woman was introduced saying to God—"I know very well why thou dost not hear me; it is because I am a Protestant." This was sung before our house and before the houses of our friends.

When I received your letter, a woman, accompanied by the daughter of a canteen-keeper (*cantinière*) of the barracks, came to entreat me to go to the hospital and see a soldier about to die. All in tears, she related to me that the vicar had profited by a moment, when her brother was incapable of manifesting his will, to re-baptize him. I promised her that I would go and see her brother, which I did two hours afterwards. I tried to speak to him. A soldier told me that it was forbidden. Still I did not desist from my purpose, but the sick man appeared to me heedless. The canteen-keeper, who is a Protestant, told me that if the sick man suffered himself to be baptized, it was to be tranquil; that they gave him no rest. The news of this re-baptizing of the soldier flies, and you understand why. What tricks! what efforts!

#### LETTER OF MR. LEFEVRE.

##### Inquirers at Crecy.

Jan. 29.—On the 25th I passed a good *soirée* at br. Pagnon's, at Crecy, with nearly forty persons, who for the most part never fail to come, when I go to that bourg, to hear me talk to them of their gratuitous salvation by Jesus if they will submit to the gospel. We were so happy, that, if at eleven o'clock my voice had not failed me, we should not have been ready to quit so soon.

Mr. Willard, in transmitting the later communications, adds the following com-

ments, in terms of no doubtful import. "You see what is the condition of these dear and faithful brethren. May God have compassion, for men evidently have none. May the Lord preserve us, for we are all toil-worn and almost dying. Think of the encouragement to labor, of the calls from perishing sinners; think of the devotedness of this handful of brethren. Yes, dear brother, think of us, and pray for us. We are oppressed with blessings—we cannot profit by them—our hands are too few. And the tempest has settled sullenly portentous upon this land—its mutterings are but too audible. The whole nation is on the *qui vive*. The Roman priests rule. As you see by this letter, they no longer conceal their insolence and diabolical disposition—a sure signal of overturning. Pray for us, that in the evil day God may cover us with the shadow of his wing."

#### LETTER OF MR. GÖYER TO DR. DEVAN.

The following letter from the Rev. C. Göyer, a native preacher stationed in the neighborhood of St. Etienne under the general supervision of Dr. Devan, relates to some embarrassments thrown by the civil authorities in the way of establishing public worship at Feurs. The people at Feurs at their own expense had hired and fitted up a place of worship, but a difficulty presented itself in the want of an authorization to open it publicly. "This difficulty," remarks Dr. Devan, "is at present (Feb.) experienced more or less throughout the whole land. Romanist influence has doubtless been, and is now, a great cause of this. But it should not be concealed that the Government dreads very much all meetings of the people, because of the great prevalence of 'Socialism,' and the untiring efforts of its votaries to disseminate its principles and excite dissatisfaction against the rulers." The district of country of which the letter speaks, was at the time, as will be noted, in "a state of siege," the civil authorities being under the control of martial law, administered by a military commandant whose will was supreme.

#### Opening of a chapel at Feurs.

Jan. 1, 1850.—I made my declaration at the mayor's office, at Feurs, according to the formula which you sent me from Paris; but this did not please him at

all, and he did not even reply to my letter; and when the friends at Feurs presented to him their declaration, he replied, "Make all the efforts you can; but as for me, I will do all that lies in my power to hinder you from opening the chapel, and if you persist in opening it on the 27th of January, I will send an armed force to prevent you." I then immediately made a declaration to the general at St. Etienne who commands the siege of the department of "*Loire*." He is for the moment replaced by Col. Montigny, who received me very favorably and said, "You shall have your authorization for Thursday next, Jan. 24, 1850." I went accordingly on Thursday, 24th, to his hotel to speak to him. He replied, "Your authorization is made out, and here it is, but there will be a hindrance to your opening your chapel, for the mayor of Feurs has spoken to the attorney general in order to hinder you, and I cannot do any thing until I have seen the attorney and spoken to him on the subject. I promise to do all I can for you, and you can call upon me to-morrow, Jan. 25th." I called on the morrow, and he again received me very favorably, and asked me a variety of questions; and then gave me a letter to the chief of the police department. I betook myself to his office and found him from home. I went to where I was informed he had gone, and had the pleasure of finding him. After reading his letter, he asked me if I knew its contents. I replied "Yes;" and then he invited me to call upon him the next day, at half past nine o'clock A. M. I went at the hour fixed. He asked me many things respecting our religion. I bore witness to the truth, thanks to God, without any fear. At this moment the mayor of Feurs was announced, and I was dismissed with the invitation to call again exactly at twelve o'clock. I did so, and found that, notwithstanding his opposition, the mayor of Feurs had spoken well not only of me, but also of all the Protestants of Feurs, and that we could proceed with our worship as here-

tofore. I replied that was impossible, as we had hitherto met in a kitchen, and that was not a suitable place of worship. He replied that the mayor feared that opening the chapel would give rise to some disturbance among the people. However, he finally promised to protect us according to law, if we only held our meetings in the day time; but that he must close them, if we attempted to meet in the evening. I told him that I wished to submit in all things that are lawful, but in regard to the things of God I must obey Him rather than men. I then read to him a portion of the bible and left him. May God bless his word. I related all this to the commander of the siege, and then announced to him, as I had done to the police officer, the truth as it is in Jesus. I opened the chapel and no disturbance was the consequence. All passed off tranquilly. The work at St. Etienne progresses, and is very cheering.

#### REPORT OF MR. BERTHOND.

The following report, addressed also to Dr. Devan, is for January. For a similar report for October, see p. 55.

*"Taking away the key of knowledge."*

*Sold six bibles and eleven testaments.*

I had the satisfaction at the commencement of this new year, which the Lord has given us, to see a new family attend the meetings at our chapel; and this new family was that of the former bell-ringer of the Roman Catholic church. He has a married daughter, who with her husband also meets with us. I had the pleasure of seeing them altogether when I visited the father. The son-in-law wished to procure a testament, in which he now reads with his wife. I have also been able to converse with a man who, when I wrote you before, was using all his endeavors to prevent his wife from receiving the gospel. This man so obstinate and violent, has become a mild and attentive listener to the word of God. He confesses that he was led into error by his priest, who told him that the new testament was a dangerous book

to read, inasmuch as it did not proclaim salvation by the blood of Christ, but by that of bulls and goats; and he read to him a passage which he said contained that doctrine. Very much astonished, I asked for the book out of which the priest had read; and you may judge, dear brother, of the malice of this priest, when I tell you the whole of the circumstance. This priest had turned to Paul's letter to the Hebrews, where he says that it is not by the blood of bulls and goats that we are purified from sin, but that Christ has given his precious blood for that purpose. The man was so ignorant that the artful priest could twist this passage to the meaning he wished; and the poor man, believing him, came even to abhor the word of God as a fable and a falsehood; but after I had read to him and explained this and several other analogous passages with much mildness, he exclaimed, "These villains, how they deceive us. I know now that the gospel is true and these priests are liars. Come as often as you can, and talk to us of these things."

I visited Feurs, and called upon a man who had expressed a desire for the visit of an evangelist. But alas! my pen refuses to repeat the horrid blasphemies which he uttered. And even as I left the house, both he and his wife followed me with most terrible imprecations. On returning from Feurs, I held my meeting as usual at Polignais.\* I found there two new auditors, who paid most serious attention, and invited me to call and see them. I did so on the following day, and found in them both excellent dispositions as regards the truth. They asked permission to attend our meetings at St. Etienne. You may readily believe, dear brother, that the desired permission was speedily accorded, as that was just what we wanted.

Prospects at St. Etienne.

Dear br. Devan, I see accomplished in part what I told you some time ago. I

\* One of the extremities of the city of St. Etienne, inhabited by the poorer class of workmen.

see amidst all the darkness that surrounds us, that the Lord has a great people at St. Etienne. O, may he give us great occasion for joy in a short space of time. Let us then press into the ranks, pray the Lord for his blessing, and labor in his name. I am generally well received in my visits, and these multiply to such an extent that it is almost impossible to give myself to colportage; however, I do all I can. Our meetings at Polignais are always interesting, and we have been requested to open a meeting on Thursday evenings in another street of the same village. At St. Etienne our congregation increases, and sometimes the benches on the men's side are entirely filled. One man, about whom I wrote you, who was violently opposed to us, now complains that I do not visit him often enough, and at my last visit made use of this singular language;—"I find all good, that you say to me, or that you read; there is only one thing I do not like in your religion, and that is that you do not baptize." I hastened to undeceive him; but did not urge it as his personal duty, as I do not think he is yet prepared.

### NINGPO.

#### JOURNAL OF DR. MACGOWAN.

##### Professional engagements—Costly revenge.

June 10, 1849. Lord's day.—Urged by the calls of several importunate applicants, I rose at an unseasonable hour before dawn, to employ the stomach-pump in a distant village. Of late, as a general rule, I have been compelled to refuse attendance at the houses of suicides, owing to the great loss of time and the bootless journeys they occasion me. It frequently happens that application is not made until the patient has breathed his last; and sometimes it is all *sham*. A man, to involve somebody else in difficulty, will take a safe dose of opium and then affect to be dying; and further to keep up the imposition, I am sent for, it may be at midnight, to travel several miles. Hence I have required all pa-

tients to be brought to my house;—which is useful to them also, as they are partially roused by the journey.

##### Appeal to parents—Our opportunity the present.

Making an exception in favor of the present case, I was about starting without breakfast in my sedan when some messengers came to call my teacher. Poor man! it was to hear of the death of his only son,—or, rather of the second; for his eldest he considers lost to him, being an abandoned character in a voluntary exile. He was deeply affected by the intelligence. Only a few days before, I accosted him thus; "Teacher, you do not truly love your son?" "I do," said he, "very much." "That cannot be, for you do not treat him kindly." "I do all I can for him," replied he. "No, if you were to do all you might do for him, you would try to render him happy for ever; but if you do not embrace that gospel which you say you believe, are you not leading your family to perdition?" His tearful eye indicated that he felt the force of the appeal, but alas! he never saw his son alive to make amends for past neglect.

##### A deathbed scene—Frivolity and heartlessness.

My athletic bearers took me at a rapid pace over a beautiful country and through numerous villages, until we reached the one to which we had been called. We entered the most respectable looking house in the group. Its court was crowded with neighbors engaged in noisy conversation, yet their voices were nearly drowned in the loud lamentations of female mourners bewailing the loss of their relative. They besought him to return to them, employing argument and entreaty, and sometimes indeed menace. He was about twenty-four years old, and had lately returned from Suchan, where he had lost his situation as an apothecary. His father required him to return to that city. He refused, and on account of the altercation which ensued thereon, he took an enormous quantity of opium. It was not known until midnight, when messengers were immedi-

ately despatched to call me. He died perhaps an hour before my arrival. The opportunity was improved to address the crowd assembled in the court.

There is but little solemnity at a death-bed scene in China. The event makes no serious impression, owing doubtless in no small degree to the practice of leaving the dead unburied, or slightly covered with rude mason work on the ground. Turn where you will, in town or country, tombs, coffins and bones meet the eye. This familiarity with death brutalizes the mind, and though it does not remove the fear of death, it leads people to regard the event in others with selfish unconcern.

#### A complaisant Buddhist priest.

Returning, I directed the bearers to take a longer route, to afford me an opportunity to visit several large villages. Our first resting-place was the portico of a temple, in which a solitary priest of the Buddhist sect officiated. He was standing at the door. I accosted him in the style of the country; "My elder brother, have you taken your rice this morning?" "I have eaten, honored sir; have you breakfasted?" "No," I replied. At this stage of a conversation one unacquainted with the Chinese would expect an invitation to partake of something, but the inquiry merely corresponds to our "good morning." I was however invited into the temple, and tea was kindly offered. Over the friendly cup and just under an image of the Queen of Heaven, he and the bystanders were admonished to renounce idolatry and believe the gospel. The priest not only assented to all that was said of the inefficacy of idolatry, but professed a desire to become better acquainted with my "honorable religion," of which he had often heard. He promised to call on me the following day for further instruction.

#### Preaching by the way—Religious services at Ningpo.

The principal village we passed was Shangiau, containing about eight thous-

and people. It was market day, and owing to this, though the rain was falling, I had a large audience under a portico of the temple of the *penates*. My bearers refreshed themselves with tea and raw turnips. It was matter of regret that in my haste I came away without tracts; the opportunity for distribution was an excellent one.

Our next halt was at Asayien, where I addressed several tens of people from the steps of the village doctor's house. Our last resting-place was where tea is not sold, but freely given to all passers-by. Such establishments are common on the thoroughfares of China, and are highly useful. A slate of beautifully carved marble contains the names of all contributors to the original fund by which it is supported. Sufficient land had been purchased to yield an income for the maintenance of a priest, whose duty it is to prepare and give out the beverage, and for the cost of the tea and incidental expenses. Here, too, I found attentive listeners to the gospel.

This ride of sixteen miles and the addresses occupied me till one, P. M. At home, there was just time to attend to the duties which had already accumulated. Some pills were to be made up for a foreigner, and several patients waiting in the dispensary to be prescribed for.

Reached chapel in time for the afternoon service. The subject of my remarks was death; reference being particularly made to the occurrence of the morning, and to the drowning of a boatman the previous evening, who was sculling me up the river. The tide was so strong that I could render no assistance—it was with difficulty I got the boat ashore myself—aided by a native.

Following the public services, on Sabbath afternoon the bible class assemble. Three were absent. Ten recited portions of Scripture.

#### An arrival not looked for.

12.—The priest referred to above called and was supplied with tracts. My

conversation with him was cut short by a surprising arrival. Several shipwrecked American sailors found their way to my residence seeking aid. They belonged to a whaler (the Rollo, Bremen,) which was wrecked near Japan. All the boats reached that country, it is supposed, but one, which was driven off the coast. After great suffering her crew made the southern part of this province; but falling in with pirates, they were robbed of clothes, oars, sails, and every thing that could be taken. The missionaries here sought to relieve their distress, and soon made them comfortable. They were in my house for several days. I was on the eve of sending them to Shanghai overland—the authorities having kindly sent a soldier to conduct them thither; but a Portuguese lordra sailed for Hongkong and took them on board. One of them brought me no credit, being a perfect sot. The others will, I hope, profit by their adventures.

Chinese sign of trepidation.

20.—Sabbath. A wet day, but few at chapel. Not feeling strong, I invited the aged disciple Che to speak for me. He did so, and in a very satisfactory manner. On rising, he *laughed* for several minutes, so that he could scarcely articulate. This is a peculiarity of the Chinese. Trepidation is frequently evinced in that manner. Has a servant brushed your watch off the table—he picks up the broken treasure, and with a laugh tells you how he did it. The other day our native assistant, who has more feeling than his countrymen generally, told me of the sudden death of one of our scholars, laughing, as if it was an amusing anecdote. In the same manner brother Che laughed, not from mirth but from nervous trepidation. At the close of the service, I observed him in close conversation with an aged villager, who had become interested in his remarks. "Ah," said the latter, "this doctrine is true and good, but our people are so avaricious and so addicted to *lying that you can never have many fol-*

lowers." He had been at the Roman place of worship in the morning, when he had applied for books, but was told there were for disciples only. We supplied him freely, desiring him to examine himself. The theme of brother Che, the native assistant, was sacrifices, their history and object.

False estimates of gain—An illustration not in point.

25.—The deputy coroner who often attends our meetings, was requested to remain with the bible class. He professes to believe the gospel, and seemed pleased with what he heard. He was addressed very pointedly at the conclusion, and urged to become a disciple of Jesus. "No, I cannot do that, for then I must give up deceit; and then how could I live?"—by which he meant he could not possibly survive long. His legal remuneration is two dollars and twenty-five cents per annum, the balance of his income is got by extortion and various base expedients. He was told that, though he would starve the same month by becoming a Christian, it would be far better for him to die thus than to continue his present course. His reply caused some merriment to those present, as he quoted a proverb, which cannot be lucidly translated, but embodies the following; "The watchman of a city gate has orders under penalty of death to allow no one to pass; several armed men approach, and with knives at his throat demand a passage through. As certain death awaits him on refusing; he, like a wise man, suffers them to pass. His life for the present moment is safe, with a subsequent possibility of escape." The application of the coroner was obvious—"Punishment of sin is hereafter, and after all there may be some escape in the crowd."

July 6.—We have lately tried the experiment of an evening service. Thus far it has answered well. A class of people attend who at other times cannot be present. The conduct of evening hearers reminds me of the obstreperous behavior witnessed when meetings were

first commenced, four and a half years ago, before people had learned to distinguish our services from a play. It requires firmness and no small address, to keep any degree of order, but the meetings are gradually improving in this respect.

The missionary not a "judge or a divider"—  
Christ's kingdom not of this world.

July 14.—Mr. Yih, a wealthy citizen of Tszki, called to solicit my influence with the mandarins, to screen him from persecution. His son, who was a gambler, lost on one occasion several thousands and dollars. At the time, the parties concerned considered the game to be merely for amusement; but a misunderstanding having afterwards arisen among them, and Mr. Yih being disliked by the magistrate, a case was made out against his son; who was imprisoned on account of the debt, although the money could not be legally obtained. It was however paid by the father, which procured the liberation of his son, but not until his health was completely destroyed. He survived the confinement but a few weeks. Mr. Yih desired to have his money refunded, which could not be rightfully refused. The magistrates of his own city would give him hearing, as they had shared in the spoils. He was bringing his case before the authorities here, and to counteract the influence of the Tszki mandarins my intercession for him was requested. The Roman Catholics greedily interfere in such cases; which not only gives them great power, but is a source of some revenue. The mandarins are so anxious to preserve amicable relations with foreigners, that those of them who are unscrupulous in such matters can carry almost any point they please. The power of France is often used by the padre here for intimidation, and with marked effect.

To show how a mission might amass property as well as influence in Ningpo, take the following. A literary man of some property, named Tsien, called and offered to make the mission a present of a piece of land in the district of Fung-hwa. I thanked him for his generosity,

but told him that, as we could not use it, we should be glad if he would just turn it into *cash*, and present *that* to us, as we could make good use of it at once. This was a short method of bringing the matter to a point. Then came the explanation. This Mr. Tsien and his brother were lawful owners of the land in question, but it was not in their possession, though really unincumbered. Some police men had managed to protect a tenant who cultivated it, for a comparatively small portion of its products. Had it become mission property, a single application to the higher authorities would have put us in possession of the annual rent, a portion of which, say one half, would be expected by the donors. A mission inclined to improve such opportunities and to acquire power in the country, may, with a little cunning, easily accomplish it, and at the same time procure a good supply of the "sinews of war." In this manner the Romish mission has become a little court, an *imperium in imperio*, ever straining, and with no small success, to exercise authority in civil matters.

#### Fatal sickness—A comparison.

Sickness is now very general, especially in the country. Fatal cases of typhus fever are very common. The sad news of my teacher's death, who was taken ill with other members of his family, soon after the funeral of his son, has just reached me. Had I known of it in time, I would gladly have gone to his village to see him, particularly as I regarded him as an encouraging inquirer; but am not without hope that he may have been made meet for the great change before he experienced it.

24.—At our last evening meeting, brother Che addressed the people. He began by saying, "My good friends, you know nothing of the true God, the Maker of all things. It is not easy to comprehend him, but he may be compared to the sea. Mankind are like fish; without water fish cannot exist, nor man without God. The water surrounds the fish, and in like manner God is every where."

**Sickness of Dr. Macgowan—Trip to Lihkong.**

Sept. 10.—At Lihkong. Early last month I was attacked by a fever of extreme violence, which suddenly became dangerous from inflammation of the brain. My professional colleague Dr. McCartee was too ill at the time to attend me. Providentially H. B. M. brig Arab was in the river, and I engaged the kind and skilful attention of her surgeon, Dr. Gallagher. Before he came, I all but expired in a spasm, but the presence of mind of my dear wife saved me by instantaneously administering an appropriate remedy. The inflammation of the brain was subdued with difficulty, and my state at one time was considered hopeless; but it pleased God to bless the means employed, and to hear prayer. I am now convalescent, but shall doubtless have a slow recovery. During my illness I experienced every kindness from my missionary brethren. For a long time I required both day and night without intermission to have my head rubbed with ice and fanned at the same time. The Rev. Mr. Cobbold of the English Episcopal Mission scarcely left me. Mr. Hudson, jr., was in like manner particularly assiduous. All were willing and anxious to lend assistance; but this unhealthy season has invalidated many,—brethren Goddard and Lord among the rest. I trust the life thus spared may be devoted with more singleness of purpose to the cause of Christ amongst the Chinese.

On the 31st ult., I was able to embark for this harbor in a Chinese boat, for a change of air. It was a necessary step; I would have remained, could I have been of any service, or were it likely that complete recovery could be effected at Ningpo. The feeble health of the remaining members of the mission made me loth to leave. Since my arrival here, native patients have followed me from Ningpo. Several poor people had come from a great distance, to be prescribed for, just as I was taken ill. They waited my recovery with much impatience, and *before leaving I could not but have*

their wishes gratified, by admitting into my chamber. Mrs. M. prepared the medicines. Some were required before we came away; the others attended us in boats to this place, and doing well.

Lihkong is a small harbor, formed by two islands, about nine miles north from the mouth of the Ningpo river. It is exposed to the breezes of the north, and at a convenient nearness to the mainland. A few foreign vessels are here stationed for the sale of China's bane. I am much indebted to the kindness of the officers of these ships, as shown in various ways.

**Chusan—"Palace of the Water Genii."**

October 1.—For recruiting health a plan was to reside in a Chinese village where we should be secure from malaria, until my strength permitted me to visit Chusan to reside on shore, the place being unprotected for a famine-stricken people able to protect themselves to some extent. We found here the "Arab," a crew almost wholly disabled by fever and dysentery. Several of the fallen victims to these diseases, others are not likely to recover. The Chinese have suffered still more this year, not less than seventy-five per cent have been ill. Some villages have been decimated. Chusan has been comparatively healthy. We occupy a room in the "Palace of the Water Genii," a temple without an idol. It merely contains the tablet of the Emperor Yu, the "Noah of China," with the inscription of "His Imperial Majesty, the sage Yu." It was erected by European seamen and merchants for the protection of commerce. They think of no other light-house. The best room in the temple, was inferior to a comfortable room at home. Bats and rats in great numbers disputed possession with us, the former only have been vanquished. It is clean and endurable.

**Death of the convert Che—Health of the mission families.**

9.—I am now able to visit the place and to take short rides into the country.



but cannot converse long. We have been cheered by hearing that Mrs. Lord is recovering from her fever, and saddened by intelligence of the death of our aged brother Che. I have no doubt he is now enjoying the rest of heaven, but could wish he still formed one of our feeble band; for he promised to be a blessing to the cause. He was taken from us by Him who is "too wise to err, too good to be unkind."

15.—Visited the harbor and distributed portions of scripture and tracts among sailors in the fleet of junks about to leave for Formosa and for various points on the coast. Prescribed for some Malay sailors on board an English schooner, the "Spec." I regarded this vessel with much interest. She too was a New Yorker, having begun her career as a pilot boat off Sandy Hook and subsequently earned a name in naval history as the "Flying Fish." The readers of Capt. Wilks' narrative of the United States exploring expedition, may remember that this tiny bark was condemned at Singapore after a careful survey. Since then, she has had numerous adventures on this coast, has buffeted many monsoons, weathered several typhoons, and is not half worn out yet. She has of late been engaged either in the illicit traffic, or in conveying Chinese vessels, to protect them from native pirates. Not long ago she was overhauled by an English brig of war and sent as a prize to Hongkong, an account of an engagement she had with the pirates. But her captain was acquitted and the "Spec" released.

30.—We returned from Chusan last week, my own health quite restored and that of my family much improved. Our mission has been ineffective the past few months, all its members being disabled by sickness. Mr. and Mrs. Lord are absent at Shanghai, seeking the restoration of health. Mr. Goddard is very feeble, and has sickness in his family. The native assistant Chin has been able to keep up the services regularly at

the chapel, though generally some member of the mission has been present.

I have just made out my report to the medical missionary society of China. Twelve thousand nine hundred and fifty-six patients have been treated during the past year.

## CHEROKEES.

### LETTER OF MR. JONES.

Our readers will find in the following extracts a continuation of the cheering narrative of the work of the Lord among the Cherokees, commenced in our number for January. It covers a period, as will be seen, of about one month, ending with November; during which meetings of days were held at Dsiyohee, Flint and other places. Two days meetings are held by the native brethren every month at seven different places in the nation, and sometimes at nine. Mr. J. writes under date of Feb. 15:—

I sincerely sympathize with you, in the joy and gratitude expressed in your last letter, on account of the faithful and zealous labors of our missionary brethren, in their several fields, and especially that the Lord is working with them, breathing life and light through the moral death and darkness which have long held the pagan nations under their sway. May the spirit of the Lord be poured out more abundantly, to make his servants more humble and more ardent in the glorious work of exalting the Saviour and rescuing precious souls from the slavery of sin.

### Awakening at Dsiyohee.

Amid many trials and wearing toils, I cannot but rejoice that the God of glory should stoop so low as to notice and bless such poor and defective efforts among this people;—turning many from the ways of sin, and preparing them by his grace for usefulness and heaven. Since my last, we have been favored with very interesting seasons. The churches of Saquohee and Dsiyohee united in their four days' meeting. At Dsiyohee they have added about twenty-four feet to the length of their meeting-house, making it about seventy-two by

twenty-four feet. They have also made considerable additions to their cabins for the accommodation of the people attending.

Religious exercises commenced on Thursday afternoon, Oct. 25. The congregations continued to increase till Sabbath morning. The great body of the people seemed as if they had come to hear. The attention and interest increased as the exercises progressed. On Saturday they were intense. In the forenoon br. Tanenole preached from Matt. 16: 24. "What shall a man be profited if he shall gain the whole world and lose his own soul?" &c. I followed him from the 24th and 25th of the same chapter;—"If any man will come after me, let him deny himself and take up his cross and follow me," &c. We could not but hope that the Divine Spirit was present, to give efficacy to his own word. Attention, seriousness and anxiety marked the countenances of the hearers, and their emotions appeared to become more and more intense to the last. As the impression appeared so deep and general, we gave invitation to the anxious to come forward for prayer. About twenty-four came up. The hearts of many Christians were strongly agitated with joy and gratitude, to see some of the hard-hearted and the profane melt before the Lord and bow the knee in prayer. Among the anxious were some quite interesting young people, who might be a great blessing to the world if they should now give up their hearts to God. It was a good season. I wish you could have been there, to give them such a closing address as in the hands of the Blessed Spirit should carry the message of grace to their hearts, so as to effect a permanent lodgment there.

Mr. Dsulasky ordained to the ministry.

In the afternoon, in compliance with a request from the Dsiyohee church, a presbytery was organized to consider the subject of ordaining br. Dsulasky to the work of the ministry. The church *set apart this day for fasting and prayer on the occasion.* The candidate being

approved, the time for performing the ordination services was fixed for Sabbath morning. After an interval of a few minutes br. Downing preached an earnest and affectionate discourse. I followed. All the impressions of the morning appeared to be deepened and extended. The most lively and earnest attention was given to the instructions, exhortations and prayers at the close. This continued at night after the public meetings were over. Many of those in deep distress on account of their sins, wanted to know particularly and personally what they must do to become Christians indeed. We endeavored to point them to Jesus as the sure and only refuge.

On Sabbath morning, Oct. 28, a meeting for prayer commenced at sunrise, and preaching at nine o'clock. The house was crowded, and there were as many outside who could not get in; the whole congregation deeply affected. After an interval I delivered an address to the brethren introductory to the ordination of br. Dsulasky, from 2 Timothy 4: 2. "Preach the word." But who is sufficient to set forth these things in all their importance and urgency? Who can press with adequate plainness and force the duty of showing to perishing souls the preciousness of the blood of Christ, and the ominous consequences of rejecting that medium of mercy? It pleased the Lord to grant us his gracious aid; and the precious promise, "Lo I am with you," seemed in some degree to be realized. A teachable and affectionate spirit appeared to pervade the minds of preachers and people. Brother Downing in a note on this meeting says, "The impression was powerful. Every preacher, every church-member, and even the congregation who had crowded the house, and the hundreds outside, seemed to be riveted in attention to the word spoken. The impression on my own mind was very forcible. I felt the immense importance of preaching 'the word,'—the pressing duty of ministers to look at sinners as hasting on to eternity: the preciousness of the death of Christ.

saw the greatness of the field ; the awful importance of the work ; the condition of these crowds of precious souls all for spiritual help. The other preachers were deeply affected with the same views and feelings ; and even the unconverted seemed to be stopped as it were, to look at the awful subjects of salvation or perdition, which must soon be realized in their own experience. Many wept ; and many more were agitated with strong emotions."

When the time arrived for "the laying on of the hands of the presbytery," Mr. Dsulasky kneeled down in front of the pulpit, the brethren standing round, all hearts subdued under a sense of the presence of God. A part of the ordaining prayer was offered in English, and it was continued and concluded in Cherokee by Mr. Downing. The brethren forming the presbytery, were Oganaya, John Wickliffe, Tanenole, L. Downing, D. M. Foreman and E. Jones. In view of the weight of responsibility resting on them, their deepest affections seemed to be aroused, and the expression of every countenance indicated the firm resolve, by the grace of God to be faithful to the sacred trust. On the whole this was one of the most solemn seasons I have ever witnessed.

#### Baptism and the Supper administered.

After an interval we repaired to the water-side, and brethren Dsulasky and Downing buried in baptism nine persons, three Cherokee men, five women, and one black woman. The same interest and solemnity of feeling still pervaded the congregation who crowded round the baptismal scene. At early candle-light the sacrament of the Lord's Supper was administered to a large company of communicants. After the ordinance Mr. Downing spoke very affectionately of the delightful feelings with which he united with so many brethren and sisters in commemorating the dying love of our blessed Redeemer, and then urged most earnestly on the unconverted the necessity of immediate repentance and faith in a crucified Saviour. About eighty

came forward for prayer. Among them were some in great trouble of mind, weeping and lamenting their lost condition, and some just yielding their hearts to God. On Monday morning the meeting closed. I trust the blessings bestowed on many will be remembered in the ages of eternity.

#### Monthly meeting at Flint.

The following Saturday and Sabbath, November 3d and 4th, was the monthly meeting at Flint, forty-four miles from Dsiyohee. The attention on the part of the church and congregation was quite encouraging. The intervals were fully occupied in answering inquiries of the brethren, and conversing with them about the meaning of passages of scripture which they had been reading, and which had arrested their attention.

#### Gathering of the people at Tahlequah—Observance of the Sabbath.

On the 7th of November a general meeting of the people of the nation, convened by proclamation of the principal chief, took place at Tahlequah, for the purpose of considering the best plan for liquidating the national debt. There being some spare time in the intervals of the public discussions, it was proposed by the Rev. Mr. Willy of the Mission of the American Board, to introduce the subject of the observance of the Sabbath to the attention of the people. Meetings were held every night, and a series of resolutions drawn up by Mr. Willy, were discussed and adopted. I am glad to find in Mr. Willy a laborer of the right spirit.

On Sabbath, religious exercises were conducted in the court house, and well attended. It fell to my lot to preach in the morning. The Rev. Mr. Willy preached in the afternoon, and Mr. Downing at night. There was quite serious attention given to the preaching.

#### Meetings on Verdigris river.

On Saturday and Sabbath, Nov. 24th and 25th, we had some quite interesting meetings on Verdigris river, near the line of the Creek nation. The congre-

gations were large, although the waters of Verdigris, Arkansas, and Grand rivers were high, so as to prevent a great number of people from coming. On Saturday there was good attention, but on Sabbath the people appeared to be waked up; and as I addressed them from Amos 4: 12, "Prepare to meet thy God," the whole congregation seemed to be affected; several distressed even to agony. On invitation to the anxious, seventeen came up for prayer and advice. The congregation was made up chiefly of Creeks and blacks, with a few whites and Cherokees. I became acquainted with two very interesting and intelligent young men, one the son of the late principal chief of the Creek nation, and the other of the present chief. They had both made a profession of religion, and were baptized the last Sabbath by the Rev. H. F. Buckner of the Indian Mission Association. They both appear well, and promise great usefulness to their people, as they speak the English and Creek languages fluently. On Sabbath night we had a very interesting meeting. The weather was very

cold, but the attendance was good and many appeared much concerned. This neighborhood is greatly in need of instruction, and the people seem quite disposed to hear.

#### State of religion at large.

The smaller meetings which I have attended, as well as those attended by our native brethren alone, in various parts of the country, extending over an area of a hundred miles north and south, and from fifty to a hundred east and west, have been well attended the past year, and in most places the prospect is encouraging; and doubtless it would be more so, if it were possible to make our visits more frequent. The intense and increasing interest manifested at so many places, has compelled me to continue travelling, more extensively perhaps, than my declining strength would prudently justify. I find the long rides through the burning sun of this climate to be extremely debilitating and exhausting. But still it is a delightful work; and all is due and more than due to Him whose right it is to reign.

## MISCELLANY.

### THE WATS OF SIAM.

The sacred places of the Siamese are termed Wats. They occupy spacious grounds in the most pleasant locations.

In all wats of any note there are two idol temples, each of which contains one large idol. These temples are one story high, and are built of brick and stuccoed; having piazzas, with large square pillars on all sides of them. The roofs are peculiar in shape, having horns at each corner, and are covered with richly painted tiles. Great skill, labor and expense are bestowed upon the doors, and the window frames and shutters. The massive doors of many temples are beautifully inwrought with *mother-of-pearl*. The floors of the temples and the piazzas, and even the walks about them, are often of beautiful tessellated marble. Within there is but one apartment. The *great object of attraction here is the idol*

god. It is generally seated high upon a dazzling throne, and is frequently of gigantic proportions. They are sometimes however, in a standing or reclining posture. In one of our visits we saw one in the reclining position, about seventy-five feet long. In another wat there is still a larger one; it is about one hundred and fifty feet long. Its arms appear like the large columns of some public edifice, and upon the soles of the feet, which are over five yards in length, a variety of figures are exquisitely inwrought with *mother-of-pearl*. These images are built of brick and mortar, and finely gilded. Before idols in the sitting posture are two images of persons in the attitude of worship.

Around one of the temples in a wat are eight small pagodas of a peculiar structure, and the space included within these pagodas is considered entirely as

cred to Buddh. It is said to be so sacred, that even the king cannot call it his own, although there is no other portion of Siam he cannot claim.

Surrounding the other temple, at a considerable distance from it, is a range of buildings—a kind of corridor forming a square, in which are built thrones for idols, at short intervals throughout the whole range.

The preaching place is one large, open house, where there is little besides a pulpit, which is an elevated, movable seat, finely carved and gilded.

In the more retired part of the wats are the small, stuccoed, plain, white houses of the priests, which sometimes form a little village of themselves, as in large wats there are often three or four hundred priests.

The remainder of the grounds is fairly covered with a variety of ornaments, among which *pagodas* bear a prominent part. Imagine church spires standing upon the ground, and they will be the best representations of pagodas that I can give you by referring to anything in America. They vary much in size, from a miniature spire to the lofty pyramidal structure. They vary also in workmanship, and in them are deposited Buddhistical relics, for which they are held in great veneration. Pagodas do much to enliven a view in Bangkok, where so little taste is displayed in the dwellings of the people.

Near the landing places are salas or *zayats*. These consist of a platform built up two or three steps from the ground, surrounded with pillars, surmounted by a curious roof of painted tiles. These little open houses form resting-places for the traveller, or serve as lounging places for idle priests.

In many of the wats are tanks, or artificial ponds made to appear wild, as if nature had formed them; and artificial rocks share largely in ornamenting wat grounds. They are built of bricks, and are covered with a composition, of the color of stone; and many piles of them are good representations of masses of rock wildly thrown together. Here and there scattered over them will be a little soil, where plants are growing, and around them, and indeed scattered over many parts of the ground, are a variety of animals and men, and fabulous creatures, the most grotesque and ugly giants, cut from stone, or made of coarse porcelain. And there are richly wrought gateways, and beautifully carved spires, and chaste marble seats, and large, elegant vases of flowers and shrubbery—indeed every-

thing ornamental, according to Siamese taste, is collected in the wats; and the stranger upon visiting them, cannot but be surprised at the profusion of the beautiful he sees, although mingled with so much of the grotesque and rude.

Wats are the grand attractions for merit-making among the Siamese. Ah! the poor, blinded devotees of the follies of Gaudama! When will they believe that there is a true and living Jehovah? When will they build temples in which to worship the great I AM? Strong chains bind them to their superstitions in this country, and when they will be broken is known only to Him who hath said: "*I will be exalted among the heathen; I will be exalted in the earth.*"—*Mrs. Mattoon, in Foreign Missionary.*

#### IDOLATROUS WORSHIP IN NORTHERN INDIA.

The following communication under date of April 19, 1849, is from Rev. C. W. Forman, missionary of the Presbyterian Board of Foreign Missions, written after a missionary tour in the Panjab, a part of Northern India recently annexed to the British dominions. The particular object of the tour was to attend a religious festival of the country.

##### The shrine of Jwala.

Jwalamukhi is situated in the valley of the Beyas, a mountain stream, at the foot of a hill, twelve or fifteen hundred feet in height. The appearance of the town is very different from that of the towns on the plains. The streets are paved with stone; the houses are large, many of them detached from one another, and surrounded by little yards or gardens. There are many temples in the place, built of hewn stone, and tombs of the same material, built in commemoration of widows, who were burned with their husbands' bodies. The town belongs entirely to the Fakirs, and is regarded as one of the most sacred places in Northern India. On the side of the hill at the foot of which the town stands, several small flames were discovered, issuing from crevices in the rock. The people, of course, regarded this as the manifestation of a devi, or goddess; and they gave her the name of Jwala, and the place the name of Jwalamukhi, or face of Jwala. Pilgrims began to frequent the place, and fakirs built little huts about it, with the double purpose of being near so holy a place, and collecting alms from the pilgrims. As the numbers of pilgrims increased, the num-

ville, ch. 100; Brooklyn, Armstrong Juv. Miss. Soc. for sup. of schools in care of Mrs. Jewett, 10; 1st ch. 173.37; Pierrepont St. ch. 207.10; Strong Place ch. J. E. Southworth, tr., to cons. Moses B. Savage and Edwin C. Burt L. M. 200	748.97	R. Prichard's class in Sab. sch. to sup. an assistant among Indians 25; Sab. sch. "to sup. Justin A. Smith and Jane A. Smith in Karen sch. under Miss H. E. Wright," 40; do. 2d ch. 24; Sab. sch. towards sup. of a native teacher in Burmah, 8; Rush, Rev. H. Stanwood 3; to cons. Rev. Justin A. Smith L. M.	282.44
Hamilton, Eastern Asso. of Madison University, D. Elliot Sec., 1.40; Reeds Corners, J. G. Stearns 5; Port Jervis, ch. 22; Hannibal, ch. 2; Edwards, Wesley Harmon 5; Paul O. Harmon 10; Castile, ch. for Burman Miss., 16	61.40	Niagara Asso., H. Flagler tr., viz., Lockport, ch.	61.00
Manlius, friend 14.16; Martinsburg and Lowville 34.43; Black River Asso., Rev. O. Wilbur tr., 50; Rome, ch. and soc. for As-sam Mission, 36	134.58	Ontario Asso., Thomas Ottley tr., viz., Canandaigua, Prof. Geo. Wilson	10.00
Buffalo Asso., D. Williams tr., viz., Sardinia, ch. 1.50; Springfield, ch. 18.25; Strykerville, ch. 25;	44.75	Orleans Asso., B. Farr tr., Murry and Gaines, ch. Salmon Dibble 2; Sherman Dibble 2; O. Vankirk 1; Albion, ch. 144.72; Philip Green and Son 2; West Carleton, ch. 6.61; East Carleton 8.25; Kendall, ch. 9.50; Shelby, ch. 42.12; Holley, ch. 7; Yates, ch. 37.51; Medina, ch. 22	284.71
Cattaraugus Asso., P. Burlingham tr., viz., Rushford, ch. 52.50; Fem. Mite Soc. 7.50; Hinsdale, Coll. at Mass Meeting, 7.82; two young ladies 50 cts.; Emma A. and Sarah E. Ostrander 16 cts.; Orleans, ch. 6.18; Sab. sch. 1.97; Franklinville, ch. 8; Mr. Baldwin 50 cts.; Rev. V. Bemis 5	90.13	Seneca Asso., J. M. Lellen tr., viz., Ithica, Berean ch., Fem. Miss. Soc. 25; Ben-nettsville, ch. 5; Farmersville, ch. 11.50; Fem. Karen Soc. 10; Meclenburgh, ch. 6; Trumansburg, ch. 36.52; Geo. W. Sack-etvill 1; Elmira Fos-set 4 cts.; Coll. at Asso., 5.12; Covert, ch. 5; Romulus, ch. 26.08; Lodi, ch. 3.75; George Fausset 10; Peach Orchard 15	160.01
Chemung Asso., S. Mather tr., viz., Big Flat 3; Hamilton, Mr. Leat 1.56	4.56	Chautauque Co., For. Miss. Soc., J. B. Burrows tr., viz., Pine Grove, ch. 1.89; Pom-fret, 1 ch. 64.38; Ran-dolph, Misses Bowen 50 cts.; Freedonia, J. Moore 2; Nashville, ch. 3.37; Harmony, ch. 84; Dewittville, ch. 4.06; Cherry Creek, ch. 7.50; Sher-man, ch. 2.36; Clymer, ch. 18.84; Frews-burgh 6.32; Ellery, ch. 3.11; Carroll 2.50; Stockton 2; Busti 15.75; Rev. F. Kid-der 2.13; Maysville 16; Cassadaga, A. Lyon; 1 Coll. at As-so., 6.52; West Port-land 11.06; Dunkirk, John Grant 1; St. Clearville, ch. 3.58—	
Genesee Asso., Smith Chapman tr., viz., Elba, ch. 17.06; Leroy, ch. 5; Pavilion, ch. 61.35; Middlebury, 1 ch. 74.33, to cons. Ashly Townsend L. M.	157.74		
Genesee River Asso., J. B. Bennett tr., viz., Portageville, ch.	2.00		
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Monroe Asso., Wm. N. Sage tr., viz., Wheat-land, ch. 77.44; Pen-field, ch. 5; Rochester, E. Woolcott, to cons. Mrs. Naomi Woolcott L. M. 100; 1 ch. A.			

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Ohio For. Miss. and Bible Soc., D. A. Randall tr., pro tem.	35.65	Mad River Asso., viz., Springfield, ch. 25; Beaver, ch. 5.58; New Carlisle, ch. 5; Bellefontaine 2	37.58
Kenia, ch. 10; Cincinnati, 9th St. ch. mon. con. 23.41; Cincinnati and vicinity, friend, for Mr. Moore's outfit 65 per Rev. J. Stevens, agent,	98.41	Caesar's Creek Asso.,	
Shester, ch. 2; Zanesville, Market St. ch.	1,125.63		

viz., Centreville, ch.	
Jas. Wilson	5.00
Columbus Asso., Johnstown, ch.	1.50
Grand River Asso., Kingsville, ch.	62
Lorian Asso., C. R. Sage, Jr.	5.00
Miami Asso., a friend for the purchase of books for a Karen Miss. Library	25.00
Ohio Bap. For. Miss. Soc. Rev. O. Allen tr.	125.00
To cons. Rev. J. G. Bowen, D. E. Strathem and Rev. Ezra Ferris L. M., per Rev. J. H. Vinton	843.84
Mt. Vernon Asso., J. Beirs tr.	22.08
Mohecan Asso., 10; Monroe, ch. 2; Hayeeville, ch. 2; H. Mercer 20 cts.; Mrs. Bulkly 3	17.20
Lorain Asso., J. Borer 1; Mrs. Jameson 1	2.00
Huron Asso., Norwalk, ch., mon. con. 46.72; Auburn, ch. mon. con. 13	59.72
To cons. Rev. H. B. Fuller L. M., per Rev. S. B. Webster	101.00
	<u>2,188.86</u>

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	65.00
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I. Garrison 5; Franklin, ch. 8.55; a friend 1; to cons. Rev. Asa Marsh L. M., per Rev. J. H. Vinton	176.43
	<u>27</u>

## Illinois.

"Association of various Christians in Albion, Wanborough and Boulting House Village, Burnt and Little Prairies," Wm. Hall tr., per Rev. J. H. Vinton	31.50
Upper Alton, a friend to Miss. 1; Bristol, James McClellan 5; Blackbury, ch. 10	16.00
Georgetown, For. Miss. Soc., per Rev. J. Stevens, agent,	7.00
Lyndon and Como chs. 5; Bellville, ch. 5; Woodburne, ch. 1.80	11.80
	<u>6</u>

## Michigan.

Mich. State Conv., Rev. M. Allen, tr., to cons. Joel Knapp L. M. 200; Adrian, ch. Sab. sch. for sup. of Sarah Wilcox in Assam Orphan sch. 25	2
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## Iowa.

La Motte, Rev. J. Currier 10; D. O. Montague 1.75; G. McDowell 5; B. P. Lambertson 2; D. Waldoe 1; Jane E. Bagley 25 cts.; Mrs. Wright 1	
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\$35.4

## Legacies.

Fairfield, Me., John Mendell, per Reuben Tozier, Exr. Providence, R. I., Arnold Whipple, per V. J. Bates tr., R. I. B. Con.	100.00
Deep River, Ct., Sally Scovel, for Burman Scriptures, per George Read, Exec.	95.20
Elbridge, N. Y., Lemuel Cressman, per Rev. A. Bennett, agent, (in part)	10.00
Green Co., Pa., Jonathan Morris, for Burman Scriptures, per Rev. Wm. Penney, agent,	100.00
Philadelphia Co., Pa., Eleanor Leach, per John Hanna	187.25
Slippery Rock, Pa., Euphemia Rose, per Rev. Wm. Penney, agent, (in part)	100.00
Westfield, Ohio, C. Young, per Rev. J. Stevens, agent,	30.00
Lebanon, Ohio, Anna Van Horne, per W. R. Collett, Exec.	50.00
Ebenezer, Ia., William Morgan, per William Dills, Exec. (in part)	50.00
Belvidere, Ill., Jacob Whitman, per Nath'l Crosby (in part)	100.00

\$36.

Total from April 1 to March 31,  
\$86,853.00.

THE

# MISSIONARY MAGAZINE.

VOL. XXX.

JUNE, 1850.

No. 6.

## AMERICAN BAPTIST MISSIONARY UNION.

### GERMANY.

#### LETTER OF MR. PARKER.

The following communication closes the interesting narrative of Mr. Parker's late tour abroad.

[Continued from page 133.]

**An affecting retrospect—A reformation begun—Leipsic.**

At the close of my last letter I left the reader looking at brethren Oncken and Werner walking in open court near the office *du poste*, engaged in earnest consultation about the measures to be used in this region to give the gospel to the people. A strong desire had been expressed that Mr. Werner should remove from Bitterfeldt and open a place of worship in Leipsic or in Halle.

While these brethren were thus engaged as I stood apart from them, the profound stillness of the hour and the scenes which I had witnessed the day before hurried my mind back to the early part of the sixteenth century, when all this now indifferent population were in a state of earnest religious feeling. Only a few leagues distant, Luther had his residence, and many a time had he

proclaimed the same great truths where I had just heard them from our dear br. Oncken, but to which the people of this and other cities in this vicinity were at the moment strangers.

Now there was beginning a purer reformation by much humbler instrumentalities. Here now as at that time another Tetzl might sell indulgences to persons who would require only that the name of Luther should be substituted for that of the pope. The leaven of error which was left in the constitution of the church, that sprung up under the hand of the great reformer has well nigh displaced the truth with which it was mingled. As my mind was pondering the great lessons which these events inculcate at the earliest dawn of morning the diligence came in, and we were called to take our places.

Our way led us through a pleasantly undulating country, but we were too much exhausted to take notice of the interesting views which often presented themselves. We arrived at Leipsic before noon. Here we expected to meet Taulknitz. I had anticipated great pleasure from this interview.

same way, or in this respect to follow the example of our divine master.

From Halle we went to the city of *Erfent*. We did not expect to find any baptists here, but br. O. had a dear friend here, with whom he had spent some time in England, who was in charge of an Orphan asylum and Charity school. On reaching the city therefore we repaired at once to this place. It is called the *Martin Stift*, and is on the site of the old convent into which Luther entered as a monk. A part of the convent remains as it was at the time he occupied it. Here O. met a most ardently cordial reception from the director of the institution. He enters heartily into Oncken's feelings and is deeply interested in his movements, though a most decided Lutheran and pedo-baptist.

#### Luther—Relics and memorials.

At this place are gathered more relics and memorials of Luther than can be found in any other place in Germany. The pulpit in the chapel of the institution is made of the wood of the beechen tree under which he was when taken as a prisoner by John the wise. The sword which he wore on his person while he dwelt at the castle of the Wertburg as a knight, the Greek testament which he used in making his translation and the first editions of the tracts which he wrote against the corruptions of the Catholic church and papal power are deposited here in this desk. When we entered the cell where he was so deeply convinced of his sins, and where so often he had fallen on the floor in an agony of supplication, or enfeebled by protracted abstinence and severe penance for the purification of his soul, there seemed a sacredness in the place which awakened deep feeling. This dreary cell has been an ever memorable battle-field of truth and error for the mastery of a human soul, and here the powers of darkness waged a terrible warfare, to defend a strong hold of which they had gained possession; but the *old bible*, chained there in the chapel below, gave assurance that there was one mightier

than the strong man, who kept the castle of Luther's heart; to his care he committed himself.

These scenes were now for the first time visited by Oncken. He did not fail to feel a new impulse from the associations. The heart that should not be deeply moved and strongly impelled to great resolves and generous sacrifice, in the cause of Christ and the truth, in such a place, where so many sacred memories cluster, must be cold indeed and scarcely capable of religious emotion. But this is not the place to detain the reader with an account of men or institutions except as they are connected nearly or remotely with the cause in which the Missionary Union are engaged and the interests which they are endeavoring to advance in Germany.

#### Eisnach—Frankfort O'Main.

We left Erfent about 3 o'clock, and reached Eisnach that evening. The Wertburg, an old baronial castle about one thousand feet higher than the city, standing on the summit of a rocky and precipitous hill, is the place where Luther translated the bible. This was as others supposed his prison, but really it was his castle and refuge. It was in this place he made the translation of the scriptures which our dear br. Oncken has been so long engaged in circulating, and from which he has so often and so successfully inculcated the great doctrine of the reformation—justification by faith in the Lord Jesus Christ.

Our next stage was to Frankfort O'Main, distant about twenty-six hours in the diligence. We left E. about 9 o'clock in the evening. We reached F. the next night much exhausted, but were refreshed by a night's repose. Our dear br. O. seemed to improve on all the journey. On Saturday he visited a few brethren in the vicinity of Frankfort, and on Sabbath preached to them ready to depart the first of the week for Hesse.

#### Parting company for a time.

The time drew near when we were to separate from each other for a time, with

success which attended the arrangement?

While he seemed quite well informed on this subject, the knowledge which he possessed made him nevertheless sceptical in regard to religious freedom and church independence. Like most men who hold their places under appointment of government he is predisposed to uphold the government in its politico-religious acts. As we arose to depart Dr. T. invited us to return to tea and spend the evening with him.

*A first meeting—An evening at Dr. Tholuck's.*

We again called at the house of the Prussian military officer and found him at home. He and Oncken had never met, but he had heard much of O. from Stroube and others. The officer was greatly rejoiced to see him. From this family we learned much of that excellent brother and his labors and persecutions in Silesia. This officer and his wife had become disciples of Jesus Christ through the influence of br. Stroube and were deeply interested in the prosperity of the cause of pure religion. They had not been baptized, but were ready to receive this seal and badge of discipleship when circumstances should favor it.

We passed the evening, agreeably to invitation, at Dr. Tholuck's. The time was spent in very free conversation. Mrs. Tholuck, a second wife, and connected with a noble family in the duchy of Weimar, was present. She is a very superior woman and an eminent Christian.

She had known little of the character or purposes of the German baptists. She frankly, but very courteously expressed her disapprobation of their object and the manner of their attaining it, to br. O. This drew them into an interesting conversation which continued for about two hours, in which he corrected the mistakes into which she had fallen, and explained to her more fully the nature of the church as the baptists understood it and the manner in which he and others were endeavoring to build up such a church among their countrymen.

Madame T. listened with the most earnest interest and seemed much gratified with the interview. Her prejudices were abated and she rejoiced at the success which had attended the labors of Oncken and his coadjutors. From her warm Christian heart there have, I doubt not, many earnest prayers gone out that the word of the Lord preached by them may have free course. When we left O. spoke of Madame T. with sincere Christian affection and of the interview with deep interest.

*A work to be done at Halle—Erfurt—The Martin Stift.*

The officer referred to accompanied us to our hotel about two miles distant. On the way we learned from him that the influence of this evening's conversation had made him quite in earnest to take a position before the world as a baptist. He urged Oncken to come or send some one else to pass a month in Halle; his house should be opened for meetings and he would come forward at once and engage in the work of establishing and sustaining a church. This is a most promising field, and there cannot fail of being a rich harvest if it can be cultivated, which I am confident is before this time attempted by our brethren there.

The questions which distinguish the baptists have recently been up for discussion in some of the universities and some strong men adopt our sentiments most fully, but there is little to be expected from those men; for while they may without hesitation adopt the truth in theory they seem to be insensible of any obligation to conform their practice to it.

But this so far as relates to the Christian ordinance of baptism is perhaps not so peculiar to the Germans as a people as it is to all pedo-baptists. They admit as scholars that the new testament teaches that Jesus Christ was baptized in Jordan, and that the practice of the early Christians was to immerse believers in water, but they deny the obligation to administer this ordinance in the

**The survey of the field pleasant.**

The three months which I spent in looking over the missionary field which the Am. Bap. Miss. Union are attempting to cultivate, and in forming acquaintance with the men to whom they send a partial or entire support, are among the most pleasant of my life. The one desire which urged me forward amid the difficulties and discouragements, caused by that terrible pestilence, and by numerous revolutions, added to those which a foreigner always encounters among a strange people speaking an unknown tongue, was to make myself able to spread before my brethren at home a more like-life picture of the field and introduce them to a more familiar acquaintance with the men who were at work in it, that they might feel a deeper interest in the work itself and possess a fuller knowledge of some of its details.

If the endeavor to do this has been in a good measure successful, my purpose has been accomplished at home, and perhaps some encouragement has been given to those who are fainting with weariness in the field abroad.

I could have said much as an American, and much as a man of what I saw, but I preferred to speak of all as a servant of the Lord Jesus Christ, and a missionary Christian. Much more might have been said of some persons and places, but all these letters are perused by those of whom I have spoken.

If the eye of any whose names are mentioned in these letters should detect any inaccuracies of statement, they will attribute it to the disadvantageous circumstances under which notes were often taken, and the difficulty of transferring the idea from one country and language to another. My purpose has been to magnify the cause and to bring the men who are laboring to promote it, nearer to American Christians.

The laborers, all in France and Germany, I would most earnestly commend to the confidence and support of the churches in America. Read their journals, acquaint yourselves with the fields

of their labor, and seek for them the blessing of the God of missions,

“Till o'er our ransomed nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.”

**LETTER OF MR. LEHMANN.****Churches and out-stations.—Numerical increase.**

Feb. 19, '50.—With respect to our church in Berlin I have not much to communicate that is more favorable than what was contained in my last quarterly letter. It had not pleased the Lord to give us increase at that time, on the contrary we were diminished by the exclusion of several and the loss of others by death. At the close of the year some desired fellowship with us whom we are now about to baptize, with others the date of whose conversion is still more recent. But a number of our churches in Prussia have enjoyed great blessings while the experience of several has been similar to that of our own church, which on the whole has had a clear increase of thirteen, more than we expected on account of the number of exclusions and deaths. The clear increase of all the churches in Prussia was one hundred and seventy nine and the number of members of our fifteen churches with fifty-four stations at the close of the year was one thousand and sixteen.

**The church at Holzenberg most blessed.**

The church at Holzenberg, a village in eastern Prussia has been most blessed; having been constituted within the last year and numbering at its close seventy members. Our dear brother Weist whom we sent out as a missionary at our own charges was the instrument in the work of grace at H. to which we have referred and the Lord continues to smile on his labors; and he is also honored by persecution. A very interesting letter from him was inserted at my request in the missionary paper which we have lately published, which I hope will be forwarded to you by our dear br. Oncken.

The church in Templin under the pastoral care of our dear br. Kemmity has had a very considerable increase and the tokens of the divine favor have been in some respects more signally manifest with reference to them than any other of our churches. Our dear brother has himself been sick for a length of time and his health continues feeble, but he does what he can and is I fear wearing himself out prematurely. Some serious trials in the church have been overruled for good, so that at present they enjoy peace and prosperity. The church have bought and fitted up a house of worship. The attendance at their meetings has since then been much increased much to the pity of one of the priests who is a very malignant man.

As to the church in Stettin they have had severe trials. A number have been excluded, but they have yet had an increase of fourteen and are of good courage as to the future.

#### New interests—Building of chapels.

Several new interests were begun during the year which are of some promise, such as Seehausen in the Altmark, where br. Altenstein sows with patience the good seed and not without some fruits. Br. Klinker labors in Silesia where there has been some increase, but a very unsettled spirit seems to prevail and our brother finds it necessary to oppose with earnestness old and rooted errors of the Lutheran system. He needs very much patience to maintain his post. I regret that I have not received a report from br. Straube of Voigtdorf and Breslau, who has also as I learn found aids and encouragements in connection with his work. And the same in general true of other churches of ours not here named.

Our main business at present and that in which most of our churches are engaged is the building of chapels or meeting houses. We feel also greatly indebted to your Committee for the generous aid we have received during the last and present year. It has been much

for our encouragement and we have been thus enabled to lessen the amount of our indebtedness, which is still about five thousand Prussian dollars. The annual rent of the dwellings is one hundred and seventy-two dollars, so that the sum to be raised to meet the balance of interest on the debt is still considerable; besides this there are debts to be paid and extra expenses of the church to be met so that the liberality of our *mostly poor* members must be acknowledged. I hope to furnish you a full view of the freewill offerings of all our churches and regret that but few have yet made returns in this respect.

By your continuing to aid us in paying our chapel debt we shall be greatly relieved and encouraged, but without help it would be hard for us to get rid of it soon. But we still hope that our payments will yet be not in arithmetical but in geometrical proportion. Then we must think of enlarging our chapel according to the primitive plan.

#### Holzenberg—Templin—Memel.

Our br. Weist in Holzenberg has also been diligently engaged in building, and as a joiner in preparing the materials. He breaks through all difficulties, and hopes with the aid of five hundred dollars to raise the building soon. I rejoice that br. Oncken has lately placed in my hands one hundred dollars toward that amount, but any additional aid which you might enable him to render would I have no doubt be very acceptable and timely. And it would be no less so to our br. Kemmity in Templin. Our brethren in Memel also are building a chapel. I regret very much that the sad event in relation to br. Doerksen has diminished our sympathy for that church. They have desired my interference in their behalf and I think that without compromise you could assist them in building a chapel. As to the case of br. D. I regret very much that neither br. Oncken nor myself have been able to propose any brother fit for the place. Under the circumstances the church

have desired br. D. to continue his labors among them, which he has done as it appears with acceptance.

I hope at length to visit Memel within the year; which though for years desired both by the people there and myself, I have been prevented from doing by the great distance, about five hundred miles. But when in Elbing I hope to find time to go as far as M. and to arrange matters there. The main difficulty always has been in leaving the church in Berlin for so long a time for the want of a brother here in my absence who preaches with sufficient acceptance. Our dear br. Weist has done his best, but he is rather old and deaf which greatly diminishes his usefulness.

*An unjust law—Itineracy.*

As to the general aspect of things here it is good so far as respects the dealings of God with us: but with respect to men we have occasion for fear. A law has just been enacted which threatens entirely to destroy religious liberty. It is directed against the political clubs, but by one paragraph all religious associations are placed under the same rules which are exceedingly vexatious, as all are placed entirely at the discretion of the police. If the law shall prove less oppressive in Berlin and other large towns it will be much against our progress in the country and in forming new interests. Our help must be in the Lord who made heaven and earth.

I have resumed my itinerary labors; have visited our out-stations some of which are at a considerable distance, and every where see the fields promising a good harvest. To-day I intend going to Stettin, while our dear br. Gulzau comes from there to preach here on Sabbath. Meantime I also purpose to go to Neustadt, Eberswald, and Tornow, and may the Lord go with me.

I close this letter with feelings of deep gratitude to our beloved brethren in America for the invaluable good they have bestowed upon us and in which *they are not wearied*. How many souls *wrested from the bonds of Satan* and

brought into the fold of Christ, will be counted to their triumph in the day of his coming. May it still be given to them to continue long in this work of paramount love. We all feel deeply indebted and pray that the grace of the Lord may crown your efforts and give you to bring much fruit for eternity.

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LETTER OF MR. ONCKEN.

Grand duchy of Oldenburg—Evangelical labors.

March 13, 1850.—I now proceed to state what the brethren connected with the Board have been permitted to do for the spread of the gospel in various parts of this country. I commenced with the grand duchy of Oldenburg where two brethren are now engaged: br. Schiebeck at Seefeldt on the Jahde, and br. Remmers at Jever. Br. S. is gratuitously boarded at the farm of br. Gerdes at the above place whom I baptized at my native place two years ago. This brother is therefore as it were only half supported from the funds of the Board.

Br. S. has about fourteen stations for preaching extending over a considerable space, from Seehausen to Vassel, from thence more inland, and then the whole neck of Saur laying between the Jahde and the Weser. The attendance has been generally most gratifying and varying from thirty to three hundred. He conducted one hundred and ninety-nine services in about ten months. Thousands of our fellow-men who never heard the glad tidings of salvation before, have been directed by your missionary to the cross of Christ, and to some at least his testimony has been made powerful by God's spirit to their conversion.

From the authorities br. Schiebeck has met with no interruption; but more than once he had to flee from ill-disposed persons, who threatened to injure him. Here as almost everywhere the harvest is great, but alas! the laborers are few. There are no less than fourteen stations to be occupied in a marshy country and



our brother has to make all his tours on foot. I need not add that two devoted brethren would have more than enough to keep them employed in this part of Oldenburg. The whole expense incurred by this brother during the past year amounted to about eighty-six dollars.

At the house of br. Gerdes a Sabbath school has also been opened. Much has also been done for this part of the country through the zealous labors of one of the colporteurs of the A. and F. Bible Society. The precious seed has been sown in various ways and we must now pray for a rich harvest of souls. I visited this and other parts of Oldenburg last summer, and had the privilege to preach everywhere to large assemblies especially at Vasel my native place. The grand duchy of Oldenburg obtained a liberal constitution before the present reaction took place.

To the north of the Jahde br. Remmers has been chiefly engaged, but in his protracted missionary excursions he has visited many places in the interior as also different parts of East Friesland bordering on the grand duchy. The cause more especially under his care at Jever is in a prosperous condition. A Sabbath school was formed there last autumn which gives much encouragement.

#### Halsbeck—Baptisms.

The most interesting field of labor in this part to which br. R. frequently resorted lies between Oldenburg the capital and Moorburg, called Halsbeck, where not less than twenty-seven converts were baptized. I also visited this place where I preached to large audiences and constituted the church. Since then the church there have commenced to build a chapel, the first in this part of the country which it is expected will be opened next September. The Lord has crowned the various efforts made in this part of the missionary field, with his rich blessing. Upwards of seventy converts having been added to the churches during the past year.

#### MAULMAIN KAREN MISSION.

LETTER OF MR. MOORE.

#### Pwo Karen school.

Sep. 22, '49.—Under the kind watch-care of our heavenly Father we are brought to within five days of the close of our first term in a Karen school. The average number of pupils in daily attendance has been thirty—twenty-one boys and nine girls. Three of the most advanced, (two of them members of the church) have been excluded from the school for bad conduct. The others with two or three exceptions have made satisfactory progress in their studies.

#### Baptisms.

Since I last wrote you four who we trust found Christ precious to their souls have followed him in baptism. All the members of the school are now members of the church, but one young man and two small boys. Notwithstanding our instructions have been very imperfect, a growth in religious knowledge is manifest and in some instances a growth in grace. For the last month the blessed influences of the Holy Spirit have been seen and felt in exciting a good state of religious feeling in our midst.

#### Help in time of need.

Looking after the physical, mental and religious interests of a company of thirty Karens with all the comers and goers, with our limited knowledge of their habits and character and language, has proved a more arduous task and caused more anxiety than was anticipated before entering upon it. We here have difficulties that our friends at home cannot know; but our best Friend understands them all and what is more blessed knows how to be a very present help in time of need. It is a blessed privilege to engage in the service of such a Master any where.

#### Pwo Karens from the jungle.

Many Pwo Karens who come to town on business from various sections of the jungle, have visited us and our people within the last six months. In most

cases, when asked if they themselves, their wives, families and neighbors desire to hear the word of God, and about the way to heaven, the answer is, "all desire what is good of course." They will listen and converse freely as long as we talk about the power of God, the love of Christ, and the blessings of Christianity, but when the *conscious* truth that they are sinners and enemies to God is brought home to their hearts they become restless, and when urged to repent, believe in Christ and follow him, business calls them immediately. Their depraved hearts have no relish for such truths.

#### Cases of Inquiry.

Three or four however among the multitude manifested a different spirit. Two said their hearts had not been happy since they first heard teacher Bul-lard preach, what he said about their hearts, about heaven and hell they believed true. They were evidently in much trouble on account of their sins; but fear the persecution that awaits their coming out on the Lord's side. Such cases though not numerous are full of encouragement, the truth having found a lodging place in their hearts so long, with their present feelings, give grounds to hope that their eyes will yet be opened to see, and their hearts to receive Christ in all his fullness, so that they will rejoice to follow where he leads.

The Lord willing we will spend the month of October and part of November with br. Brayton at Mergui—the interval between the time of dismissing our school and going into the jungle.

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#### MAULMAIN BURMAN MISSION.

JOURNAL OF MR. MASON.

[Continued from page 107.]

Knowledge of Christianity—A heathen laborer.

Aug. 12, 1849.—Observing a man unemployed on the verandah of a house as I passed down the street, I went up and asked him if he had ever heard

any thing about Christianity. He replied, "Yes, I have heard about it from teacher Simons." After urging him to tell me what he remembered, he began and gave me a very minute and scriptural account of the creation and temptation and fall of man; then after a pause, went on and gave an equally accurate account of the wickedness of the antediluvians and their destruction by a flood "through their unbelief" as he expressed it; because they would not believe Noah and take refuge with him in his ship.

Here he stopped and I could obtain no more from him till I asked who Jesus Christ was; when he immediately took up the subject and related very accurately some of the principal events in the life of Christ, including his death and resurrection the third day afterwards, which he before his death had said would occur. Quite unsuggested he illustrated the object of Christ's death in the usual way. "All men" he said "were under condemnation of death; and Christ in compassion said, I will die for them that they may be free, and on this account he died." When he came to Christ's ascension he appended an important addition, saying "When the disciples were looking up towards heaven whither Christ had gone, four angels stood beside him and said, 'What are you looking about here for? If you want to see Christ take this book and look at it, till he returns again;' and the angels presented them with the bible which you have now. I felt much interested to find a heathen with so much scriptural knowledge who had never so far as I could learn assembled with a Christian congregation, and who could not read as he said, on account of weak eyes, and attributed his knowledge wholly to conversations that he had had with missionaries who had employed him as a laborer.

#### The common objection.

I endeavored to discover what there was in his mind which prevented him from becoming a Christian, but I could obtain from him no objection but the

common one of Christians killing animals, and that he did not urge very strongly. I pressed upon him the necessity of being born again; and then passed on.

In a boat near one of the landing-places, I found a person recently from Rangoon with whom I conversed till he put off down the river.

#### A thorough going pharisee.

On my return through an obscure lane, I noticed through an open door a whiteheaded man reading in a palm-leaf book to a woman as old as himself.

I introduced myself by inquiring what book he was reading, expecting of course that it was a religious book, but to my astonishment I found it was a work on mathematics. The old man had very little to say, but a neighbor who had noticed my coming soon joined us and he took the lead in the conversation. He proved to be a thorough going pharisee. He contended that some men kept the law and had no sin, and asked, "What need have they of the merits of Christ?" None at all, I told him, but Christ died for sinners. He seemed rather nonplussed at this reply, as he evidently came fortified to defend a point which he was disappointed to find I would not attack; and when I fell back on the ground that none were sinless, no, not he, he found it rather difficult to make at that any were; and suddenly turned the conversation to politics, observing at the people were dissatisfied with the English government.

#### Disaffection toward kings.

"There is a general dissatisfaction," remarked, "with kings all the world over. There was lately a rebellion in Babylon; and the English have just been engaged with another in the Punjaub, and it was only last year when the French rebelled against their king and drove him out of the country: and they now elect people to govern them from among themselves, two from one district and three from another. That is the way to do, what is the use of kings

who only take money out of the pockets of the poor? If we must have a king give us one who when he stretches out one hand scatters gold, and when he stretches out the other, scatters silver, not a man who robs the poor." I endeavored to show him that I wished him to become the subject of a king of the character he desired; one who was constantly showering blessings upon him with both hands and taking nothing from any one.

"Ah! that is the king I like!" he said and we parted.

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### ARRACAN.

#### LETTER OF MR. C. C. MOORE.

##### A visit to Ramree.

Akyab, Jan. 3, '50.—Last month's overland has quite disconcerted my plans. We had heard by the Baptist Register and otherwise that brother Kincaid was re-appointed with a prospect of coming here. Consequently I had prepared to go to Ramree and put the house in a habitable state with a view of making my abode there for the present. But the news that he is not coming at present leaves me no other way but to remain here as br. Ingalls leaves in this month's steamer for America. Still it was thought best to visit Ramree, to let the people who have been so long disappointed know there is a teacher designed for them. Also to see Kyouk Phyoo, with a view of ascertaining the desirableness of making that the principal station of the district. This seems to be the opinion of all the mission brethren who have seen both places. Ramree it is true has its associations of sacredness and of interest. The labors of Comstock and the sleeping remains of his lovely devoted wife, and precious tender babes, slumbering in their quiet retreat, have immortalized the place and the name of Ramree in the American mind.

##### A cheerless Sabbath.

Notwithstanding all its pleasant associations, the Sabbath I spent there was

say we cannot maintain our part. He is right and we are wrong. By hearing these discussions I have gained knowledge which I hope to use to good effect when I shall be more familiar with the language; which I am now learning pretty fast as I seldom engage in discussion myself or hear others without getting new ideas and new words. I hope by the mercy of God I may still enjoy health and strength to do something for this people.

*The disciples and their teacher.*

21.—Br. L. is busy in preparing to leave. I both tremble and weep in view of the responsibilities I am to assume. The scenes of yesterday, Sabbath, remind me of the separation of chief friends—of parents and children. The disciples cling to him and call him their father, and seem unwilling to let him go. From him they turn to me and utter their griefs and sighs and my heart weeps for them. I feel a very strong attachment to them, and were I to leave them now I presume I should feel more unhappy than when you bade me adieu on board the Cato. But it must be a length of time before I can fill the place of the friend they are about to lose. One who has been no longer in the work cannot expect to accomplish much. But I trust God will assist me and make his strength perfect through my weakness, and his wisdom through my ignorance. I trust I shall have your prayers and I anticipate much pleasure in connection with my future labors.

LETTER OF MR. INGALLS.

*Arrival of missionaries anticipated.*

Akyab, Jan. 15, '50.—Your letter of Oct. 25, '49, was received to-day and has afforded us unmingled pleasure. I rejoice that my life has been protracted to see this day; God has purposes of love and mercy to be developed in this pagan land; this new embassy will be fraught with blessings. The prayer of the Kemmee has been answered and I rejoice for

them. "We want a teacher to come out for us," has been the oft-repeated remark. But I must not take up time with the expression of the deep feelings which agitate my soul.

As to the accommodation of the new brethren permit me to say, I am expecting to return this season which will make room for one family with br. Moore. Br. Burpe has left a house close by this which will afford accommodation for the other, so that no new building will be required this season. The new brethren can be of no service until they have acquired the language, and as this station is in all respects the most suitable to pass the first year they will no doubt settle down and go at the language at once.

*A suggestion—Moung Pyoo.*

I suggested to br. Moore in his visit south to look in at Kyouk Phyoo and judge for himself as to the propriety of making that the head quarters of his mission in that region. He is fully satisfied as to the propriety of so doing, and as he will state fully his reasons I trust they will meet fully your approbation.

Ramree demands immediate help and that kind of help which a new missionary cannot render. We have in order to meet this ordained Moung Pyoo, one of our best assistants, and he will leave to-morrow for his field. This responsible, yet delightful duty was attended to on the first Sabbath of the present month. He appears well, and will, I have no doubt, do well, for God will bless him—

*The Kemmees.*

We have a school teacher among the Kemmees and the school has been commenced. The teacher and the scholars have been sustained thus far by our missionary society. How much we shall be able to raise for them I know not. This people like the Karens depend upon the mission for their all. If they have books you must provide them if knowledge you must instruct them, and is it not for such that schools and books are demanded? The Kemmee chief with several of his people has just left,

have a young man in readiness to instruct the new teacher. I like what you have said with reference to extra expenses.

expressed—A duty not to be deferred.

will perceive by my last letter that I have no idea Mr. Kincaid will be able to go to Ava at present, and he has not come out to Arrah yet, the time being. The man we have gained is the one to whom you refer; if the way was clear he would come, and would now with my permission, but it would be sending him to disappointment.

In reference to my return I am glad that the cause to some extent is better, but it would be wrong for me to neglect this duty unless it would be necessary to expose my child to certain danger. She begins to suffer morally from constant connection with the idolaters, and I know of no time when I could be better than now.

expense of chapel—Charitable aid rendered.

I have transferred the treasury to Mr. Moore. I am happy to inform you that your appropriation is sufficient to cover expenditures, and leave a small balance in the treasury. The whole expense of the chapel, including furniture, has amounted to Rs. 1500. Rs. 300 all paid excepting 150 which is covered by uncollected subsidies to the amount of Rs. 37. In addition to this we have expended above what was raised by the missionary society at Kemmees. The only duty that I have to me was to make some provision for the poor of the flock. To meet this, I have put it into the heart of Mr. Kincaid, former commissioner of Arrah, now agent of the Gov. General for Assam, to send me 50 Rs. for this purpose. I have had the pleasure of calling on the poor widows of the flock and of giving them substance. This with 50 Rs. given me makes 100 Rs. expended in charity last year, so that we have expended for the chapel and other mission-

ary purposes as much money as you appropriate for our extra expenses. God has helped us in a most signal manner, and I can but hope that greater and richer blessings await this mission.

A change apparent—Buddhism shaken.

A great change has most certainly taken place in the feelings of the people with reference to Christianity. Buddhism has received a blow that has shaken it to its centre. Its merits have been tested by fair argument. The strongest combatants of Gaudama have entered the lists in its defence. The result is that a wide-spread feeling prevails that it is a system of lies and deception and that the religion of Christ will soon prevail. Many have forsaken idolatry who have not yet embraced Christianity. Among them is the civil judge, the first native officer in the land. He has been a stated attendant at worship. I told him a few days since that I proposed returning for a short time to my native land, and wished him to give me one of his gods to take with me. A day or two after he called with an idol and gave it to me saying, "Tell your people that I no longer worship such things." So of many of the first men. Never have I felt the conviction more strongly than now, that the assailing of idolatry in its strongholds by the simple preaching of the cross, is the only effectual means for supplanting it. I find it hard indeed to leave even for a time the land where the best years of my life have been past, but it is duty and God has thus far made the way plain.

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ASSAM.

LETTER OF MR. STODDARD.

Nowgong and Gowahatti—Comparative claims for help.

Jan. 21, 1850.—My last date to you is Aug. 18, '49, but you no doubt have heard from us since that time by way of others. We are still in most excellent health, and if our health for the coming five years might be insured, and such

beautiful weather as we now enjoy continue throughout the year, we will ask for no one to join us for three years, which will give the Board ample time to reinforce the other stations in Assam. But this cannot be. We would like therefore some one to join us to-morrow for the work in hand is great and important, and there is not an individual with us who could be trusted even for a day to look after the interests which it has taken years to establish.

Miss Christie was taken ill in October, and has been removed to Gowahatti as the only means of her recovery. Whether she will be able to resume her labors in two or three months we cannot tell. The girls are now in our bungalow, entirely under the care of Mrs. Stoddard. All this works well during this cool weather, but it will be quite another thing in the hot season.

We had hoped that the last mail would bring us definite intelligence concerning a missionary to join us in the spring, but no intelligence came. Perhaps a helper is now on the way, and perhaps not; we are in doubt about it.

But as much as we need some one with us at Nowgong to-day, yet while we are still in health I think br. Danforth at Gowahatti, needs assistance more than we do, and I hope he may have the first man, as he can give him work at once. And furthermore br. D. with an associate with him would be able to go to work in the villages about him immediately. Br. D. cannot be idle and if some one does not soon come to his aid and give him the opportunity of devoting his time to native preaching he will of necessity turn his attention to something else. I am inclined to ask help for Gowahatti first and then for the other two stations, before we plead for the Nagas, Mikirs, &c. Until these stations can be supplied with the help positively necessary to their existence, what use in trying to enlarge our borders?

You are doubtless well acquainted with the population and condition of the *Gowahatti district*, also of Nowgong and

Sibsagor, and know fully their perishing condition for want of preaching missionaries. At Sibsagor there is none, br. Brown is engaged in the work of translating, and br. Cutter has his duties in the printing department. At Nowgong station there is none, Stoddard is engaged in the school. And at Gowahatti br. Danforth can do comparatively nothing alone, and will eventually I fear become teacher instead of preacher. He should, I think, have an associate immediately that he be not hindered from prosecuting the one great object of preaching the gospel to the surrounding heathen.

*The Orphan school—An interesting pupil.*

The orphan school continues about the same. A poor African lad, whom br. Barker brought from Calcutta last spring, has been with us eight or nine months and was baptized on the first Sabbath of the new year. He gives the clearest evidence of a change of heart. Why he has been directed from his own heathen land to this far off heathen land is not yet evident to the eye of man. His love, zeal, piety and uprightness of character were a great astonishment to our Assamese disciples. As a man they looked upon him as vastly inferior to themselves, but as a Christian they all acknowledged that he was something superior, and seemed astonished, that such a poor wild jungle boy, as they called him, could entertain such exalted views of Jesus Christ and of the way of salvation. When he first came among us our house was visited daily for many days by hundreds of the Assamese who came to see the "wild man." They would not believe that he belonged to a large nation, but considered him as some curious animal found in the jungles. They even counted his fingers and toes to see if he possessed all the properties of a man, and were anxious to know if he could understand his words,—for he spoke English a little.

He is now studying English, and is very anxious to be a preacher of the gospel. As near as I can get hold of his history it is as follows: He was a slave

to a hard master in his own country. About two or three years ago he made his escape and fell in with some missionaries where he heard the first words about Jesus. From what I could ascertain, one of those men of God was Rev. Mr. Saker. But the lad had been with him only a short time when he was seized and taken back to slavery. He did not remain long in this condition, but escaped to Fernando Po, where he boarded a Dutch ship for Calcutta. As soon as he arrived there, which was in the fall of 1848, he left the ship and went in search of Christians. He soon fell in with some of our Baptist brethren who befriended him and sent him to school. But as the temptations of that heathen city are great and there was no suitable school for him, they sent him to Assam last spring by br. Barker. How long he will remain with us I cannot tell, but I think if he could be sent direct to the charge of some missionary family in his own country, it would be the best thing for him and for the cause. He is about sixteen years old, and perfectly honest and trustworthy,—which cannot be said of all the Assamese.

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### TELOOGOOS.

JOURNAL OF MR. JEWETT.

#### Visit to Doovoor.

Nellore, Jan. 5, 1850.—Started for Doovoor myself on horseback, and Mrs. Jewett in a palankeen. After crossing deep rivulets without much fear, and passing in safety through many a narrow pass—and many quagmires,—we reached our tent about dark. It was pitched close to a heathen temple; being constantly disturbed by the noise of the worshippers by night and day, we sought in the following Monday, a more eligible spot.

7.—Spent the day in fasting and prayer, (as in former years) for the spread of the gospel through the world. *We have come here to take possession of*

this land for the Lord of hosts. While none for many miles around can sympathize with us, tens of thousands at home are praying and laboring for the same object; and the triumphs of the church as seen through the medium of prophecy, bring sufficient comfort and hope to make this strange place appear quite attractive.

#### Making known the gospel.

13.—Sabbath. Early this morning a number of people came to the tent, induced partly by curiosity, and partly by a desire for books. After explaining the contents of our sacred books, we held our morning devotions in Telooogo. After a fervent prayer by Nersu for his countrymen, we spent four hours incessantly making known the gospel to large numbers who were coming and going. Among the rest a young man came who seemed to listen as one whom the spirit of God had touched. He made many inquiries about the new religion, and according to promise, came for the second time that day to hear further on this subject.

Towards evening Mrs. Jewett and myself went into the village; finding it emptied of its inhabitants we went in search of a congregation, which after a long walk we found assembled under a tree by the road side, around an idol in the form of a brazen horse placed on a wooden frame, and adorned with flowers, and various trappings. A company of musicians were playing on rude instruments—and the multitude were wondering. Many of them probably had never seen a European lady before. All white people are called Europeans here. The crowd forsook the idol and gathered around us. We spoke to them plainly of the vanity of idols and the sin of idolatry. In contrast to its debasing rites, we explained to them the gospel of Christ—told them of the great love of God in giving his only son to die for sinners—dwelling upon the holiness of God whose law all have broken—the impossibility of escaping punishment by works of our own or of becoming holy

thereby, and showing how all this is secured by the incarnation and atonement of Christ to all who repent of their sins and obey him. At length the leaders in the ceremonies becoming jealous of the honor of the idol marched into the village bearing it upon their shoulders.

14.—Crowds of all classes came to the tent to hear more about the eternal God. The women for the first time ventured near us. A brahmin came with his whole school, and towards evening a large company of brahmins with whom we conversed till dark and then dismissed with books. How am I straitened till my knowledge of the language will allow me to tell them all that is in my heart.

15.—During the day many came to the tent, and at evening we went into the village, and took our station near a group of boys, who were learning their lessons. I soon saw we had come into the quarters of the brahmins—the pharisees of India, proud of their birth and ancestry. I imagined myself standing on Mars Hill, confronting the proud Greeks and declaring unto them the unknown God. I was applauded or condemned, according as my doctrines appeared in harmony or at variance with the creed of their ancestors.

Thoroughfare to the Pennar river—A contrast.

20.—Sabbath. Went in the morning to a village near by and took my station near a great tree where a platform two and a half feet high had been made of stones and earth. This is the thoroughfare to the Pennar river, whose waters are called holy. Several listened on their way. I spoke of the inefficacy of those waters to take away sin and pointed them to the true fountain of cleansing. One Hindu seated near the tree, was writing over and over a great many thousand times the name Brahma, one of the Hindu Triad, to obtain *pūnyam* (merit). He was too self-conceited to inquire after further light or to listen with any interest. Having given books to the few who could read I returned home

feeling this to be a day of small things. In striking contrast with this case was that of a man of the same caste who called upon us during the day, and listened to a full account of scripture history, including that of Christ's character and mission to save men from sin and punishment. I felt as in former times when standing in sanctuaries in my native lane—"when the truth seemed to hit the minds of the hearers." At his request I gave him a copy of the gospel by Luke; he then left for his distant home. In the evening we went into the market-place and preached to a large company.

A village without caste.

22.—Leaving a good congregation to be instructed by Mrs. J. set off at 4 o'clock P. M. for a village in the western part of the town, accompanied by Nersu a native Christian and Aing who says "he believes inwardly"—that the gospel is true—but "is not ready to break caste and believe outwardly." The rice fields on either side of the road looked green and beautiful, while in several places the ripe grain was falling by the hand of the reaper. The trees were clothed in deep green. We passed through a large tope (orchard) covering many acres, and of gigantic growth. Their shade however is not a sufficient protection against the rays of the noon-day sun. In the distance the shepherd was tending his flock, and the horizon was bounded by the mountains. As we approached the village a man drew near and entreated us to follow him. Thinking the Lord might have sent him we consented. After riding through much mud and water we came to a cluster of houses, sixty in number, made of mud, inhabited by those who have no caste—outcasts. The men and boys soon collected. The females eyed us over the walls and around the corners of the streets—some ventured near, then fled. A few listened without fear; and finally they became less timid and prepared to listen. I told them what I had seen by



y—fields of rice, flocks and men ; tant mountains and the sun giving and heat to all. Who made all

Did idols make them ? No, no, plied, God made them. I then ed the character and attributes great Creator, and how we had great distance on purpose to tell ow they could be delivered from ery they were in, and obtain ss in the coming world. After g of the blessing of the gospel of Nersu addressed them. "If your said he, "should turn from you r to another man, You are my would you not be greatly dis- ? Yes, yes, they replied. You rsaken God your father and to idols and worshipped them, t God be greatly angry for this ?" ssented. "Tell us about the of the vineyard," said our guide. ned it as he requested and also able of the sower. This man at one month in Nellore, heard el preached and seen our schools. red the same blessings for his vil- which no one could read. Leav- place we soon came among the elligent classes. Offered books ol teacher, for his boys ; but he id to receive them. One lad insisted upon keeping a copy of ms which I had put into his As the darkness was coming on obliged to leave them with a ligious book for their guide to

A good supply of reviews, mag- id papers via Calcutta, reached ng good news from the friends ns.

labbath. Rode several miles in ing to visit a new village. On- r came near us. To these we the gospel, gave books to those d read, and returned home un- corching rays of a tropical sun. ort to do but little. Hinduism seem to crumble very fast to- t it will one day be no more ; time be hastened.

Bucherreddy palem—Verandah of a brahmin—  
Indications of progress.

· 28 —Went early this morning to Bucherreddy palem, the principal seat of brahmanism in these parts. I took with me a number of the gospels, tracts and religious books composed in Sanscrit verse ; designed to meet the wants of the proud race of Brahmins, who consider the Sanscrit language a gift of the gods. It was soon noised abroad that I had come, laden with treasures of sacred books. At first the lower classes, cooleys, &c., came, few of whom could read ; but they heard me tell them the object of my visit to their village, and how those whom the brahmins called outcasts, could become kings and priests unto God. At mid-day the head men of the place came and asked me why I had not brought a chair with me, and a table. I told them I did not think to bring them, and therefore made a bundle of straw and a blanket serve my purpose. They invited me to leave the sutrum (open shed) for the verandah of a brahmin near by. I accepted their invitation after telling them the object of my visit—to make known the gospel of Christ, which my people embraced a great while ago and which is now spreading in all parts of the world. Why said they, did your countrymen forsake the religion of their ancestors and embrace Christianity. This is a great question. If you will hear me patiently I will inform you. I was soon seated in the verandah. A crowd of people at my left and in front—the head men at my right, and at the further extremity, far away from all possible danger of defilement by touching one of a different order, were the brahmins examining my Sanscrit books. The lofty tower and smaller buildings devoted to idolatry were a few rods distant ; the intermediate space was occupied by a tank or artificial lake with an island in the centre containing an idol.

"The truth" declared.

I began to answer their question by giving them an account of the

creation and fall of man and the means employed by God for his recovery in giving his son to die for our ransom. The religion of Christ was first established by miracles wrought in the presence of friends and enemies for the good of man. Wherever it is received it gives strength to do the will of God and gives its possessor that chief good which all desire. When it was first preached to my ancestors they were ignorant and wicked, it came to their hearts as the balm of healing—the medicine the soul needs, therefore it was received. By idolatry they found nothing but sin and misery, by Christianity they have become a wise and happy people. By Hinduism you cannot obtain forgiveness of sin nor a good mind, your very gods are licentious and cruel. For three thousand years the Hindoos have been groping in darkness down to eternal misery. From pure love, my people have sent us to tell you how you can be saved from sin and coming wrath. They listened to these words and many others about the object of our mission and the essential things of religion—the progress of missions, &c., with considerable interest. They attempted no defence of idolatry, admitted there is one God only, possessing a spiritual nature and absolutely perfect. Still they have no mind to forsake the road so long travelled by their ancestors and so pleasing to fallen humanity. As respectful, intelligent and polite as they appeared, their secret practices cannot be told—they are too revolting.

Now the gospel can be preached everywhere—even in the very precincts of the temples almost without let or hindrance; all this indicates progress. It was not so formerly; by persevering effort and prayer the gospel will prove entirely successful.

Feb. 1.—Returned to Nellore just in time to receive the sad intelligence that another dear brother is gone. My brother Sumner, leaving two orphan children and our aged mother to feel especially his loss. Could I comfort them by kind

words and acts, it would be a great relief; but as I have made the Lord's interests mine he can make mine his, and do all for them. That brother first urged me to become a missionary to the heathen. The parting struggle between us was painful, but cheerfully made for Christ.

## GREECE.

### LETTER OF MR. BUEL.

Feb. 28, '50.—We have had our hearts gladdened by the receipt of the favorable decision of the Board respecting the Greek mission. May the Lord now send prosperity and cause his mercy to abound for the salvation of this people.

The number of my congregation continues to be about as last reported. They are from a class of the community most likely to be benefited by our efforts. I am now preaching a few sermons on the subject of the Sabbath.

### The Sabbath desecrated.

The desecration of the Lord's day is the national sin; and is acknowledged to be so when the truths of the bible are brought to bear upon it. On Sundays the markets are opened at eight o'clock in the morning, the hour when most of the people leave church. Then the public places are thronged with buyers and sellers and loungers who "spend their time in nothing else, but either to tell or to hear some new thing." Then the loud voice of the auctioneer and all the tumult of the market place begin. In country places where newspapers are not published the notices of these sales and other secular advertisements are made in the church as the law directs. The people have not even the patience to say as did the Jews of old, "when will the Sabbath be gone," but rather when will church be over—"that we may set forth wheat making the epha small and the shekel great and falsifying the balances of deceit." Sunday is the fashionable day for visiting, social enter-

tainments, calls of ceremony and various amusements. The public promenade, the resort of all the gay and devotees of fashion occupies the evening hour until sunset. Sunday night is the customary time for balls both public and private. And even Saturday night when the Greeks begin their Sabbath is scarcely better kept. The Sunday in the Capitol is also grand with the military parade in the forenoon.

#### The evil widely prevalent.

In fine the Greek Sabbath is the same as that which prevails throughout papal Christendom. The legitimate and inevitable fruits of Sabbath desecration abound here also as they do in papal countries. Would that the Lutheran Protestants and even some of the Calvinist communities on the continent were freer from this moral sin. The multitude of other sacred days completely overshadows the Sabbath, and robs it of its peculiar sanctity. The only day in the year that is carefully kept by social cessation from pastime as well as labor is the "great Friday," or as the Catholics call it "good Friday." But for the self-denial the people are abundantly remunerated by the season of feasting and rioting on the following Sunday or Easter. Thus they "put darkness for light and light for darkness;" keep common days as sacred and the only real sacred day for the most part as a common day. Let our brethren and our churches beware of the beginning of evil. If any think to keep holy the day of our Saviour's birth, why not also the day of his death and the day of his ascension? And after such a beginning where will they find an end to the observance of "days, months, times and years?" What a burdensome load of fast and feast days and religious ceremonies, —all unauthorized by divine example or precept, has been imposed upon four-fifths of Christendom in consequence of the early departure from the scriptural principle, that Christ, "The Head of the church,"—"the author and finisher of the faith,"—is the only Lawgiver in

Zion; and that the bible is the sole depository of his will! "In vain do they worship me teaching for doctrines the commandments of men." Hence the night of the apostasy still hangs over the entire Greek church, and the "man of sin," still holds an iron sway." "Whose coming is after the working of Satan with all power and signs, and lying wonders and all deceivableness of unrighteousness, in them that perish, because they received not the love of the truth that they might be saved."

#### Papal superstition.

Some three or four months since we had a specimen of these ghostly pretensions of the "man of sin." A Russian nobleman, probably a political emissary, brought from the East a precious relic and deposited it with the consent of "the Holy Synod of the kingdom of Greece," in the church of St. Andrew at Patras. "It was the veritable hand of the apostle Andrew." In due time we shall hear that special miracles have been wrought by the hand of St. Andrew, the patron deity of Patras. This farce did not pass off without meeting its merited rebuke from the Athenian press. One of the newspapers having become particularly obnoxious to the devotees of St. Andrew during that controversy, was excluded from the public reading room in Patras.

#### Infidelity the gainer.

Infidelity has been the gainer from all this exhibition of degrading and drivelling superstition, on the part of those whose "lips should keep knowledge." A large edition of a work by the infidel Cairis was soon afterwards published and rapidly sold or distributed. This seed will take root in a genial soil and bear fruit in due time, and the Greek church will find the truth of that saying—"They have sown the wind and they shall reap the whirlwind."

#### Sins punished.

National sins must be followed by national punishments; and Sabbath breaking seems with most fatal certainty to draw down the curse of the Almighty.

May the people of Greece learn righteousness when the judgments of God are abroad in the land. The unexampled severity of the cold has destroyed most of the orange and lemon trees, and in other ways produced extensive damage. For six weeks past the harbors of Greece have been blockaded—the coasting trade stopped, and the shipping seized and towed into the bay of Selmis under the guns of a British squadron consisting of seven ships of the line and as many steamers. Meanwhile the British minister having retired on board the flag ship is waiting the effect of these measures to compel the Greek government to acknowledge and pay some English claims of long standing, for wrongs done and injuries inflicted on British subjects and for insults offered to the British flag.

It appears that the Greeks have failed to obtain that sympathy and succor that was confidently expected from France

and Russia, (the other two protecting powers,) and it is believed therefore that the demands of the English will be yielded to and the matter speedily settled. The mail of to-day will probably decide the course that the government must adopt.

These events have not thrown any hindrances in our way nor do I expect that they will. The public tranquillity has not been in the least disturbed. What is very much needed for the efficiency of our labors here is a supply of good popular tracts on the Sabbath. I know of nothing so suitable as the four or five permanent documents of the American and Foreign Sabbath Union. They could be easily adapted to the state of society in this country. The expense of translation would amount to about twenty dollars a document; and that of publication would not vary much from that of similar works in America.

## MISCELLANY.

### GEOGRAPHICAL DISCOVERIES IN SOUTH AFRICA.

The following letter is from the Rev. Mr. Livingston, of the London Missionary Society, stationed at Kolobeng, South Africa. Mr. Livingston founded the station at Kolobeng, two hundred miles beyond Kuruman, the advanced post of the Mission. The late exploration was successful; and a point was reached more than three hundred miles beyond Kolobeng in a northwesterly direction. Mr. L. writes as follows, under date of September 3d, from the "banks of the river Zonga:"

I left my station, at Kolobeng, on the 1st of June last, in order to carry into effect the intention, of which I had previously informed you, viz., to open a new field in the North, by penetrating the desert, the great obstacle to our progress, which stretching away on our west, north-west and north, has hitherto presented an insurmountable barrier to Europeans.

A large party of Griquas, in about thirty wagons, made many and persevering efforts at two different points last year; but though injured to the climate, and stimulated by the prospect of much gain from the ivory they expected to procure, want of water compelled them to retreat.

Two gentlemen, to whom I had communicated my intention of proceeding to the oft-reported lake beyond the desert, came from England for the express purpose of being present at the discovery, and to their liberal and zealous coöperation we are especially indebted for the success with which that and other objects have been accomplished. While waiting for their arrival, seven men came to me from the Batavana, a tribe living on the banks of the lake, with an earnest request from their chief for a visit. But the path by which they had come to Kolobeng was impracticable for wagons; so, declining their guidance, I selected the more circuitous route, by which the Bermangueto usually pass, and having

ins for guides, their self-interest success was secured by my promise to carry any ivory they might procure for their chiefs in my wagon; and faithfully they performed their task. When Sekhomi, the Bermanguato became aware of our intentions; into the regions beyond him, true native inhumanity he sent before us to drive away all the men and Bakalibari from our route, so that, being deprived of their assistance in the search for water, we might, like the Griquas above mentioned, be obliged to return. This measure denied me the opportunity of holding intercourse with these poor outcasts whom otherwise have enjoyed. But through the good providence of God, travelling about three hundred from Kolobeng, we struck on a recent river on the 4th of July, without further difficulty, in so far as we were concerned, by winding its banks nearly three hundred more, we reached the Batavana, lake Ngami, by the beginning of

ious to leaving this beautiful river to return home, and commencing the journey across the desert, I feel anxious to furnish you with the impressions made on my mind by it and its inhabitants, the Bakoba or Bayeiye. They are a totally distinct race from the Bechuanas. They call themselves Bayeiye, while the term Bakoba, which has somewhat the meaning of "white," is applied to them by the Bechuanas. Their complexion is darker than that of the Bechuanas; and, of the hundred words I collected of their language, only twenty-one bear any resemblance to Sitchuana. They paddle the rivers and lake in canoes made out of the trunks of single trees; and in nets made of a weed which grows on the banks; and kill hippopotami with harpoons attached to ropes. We admired the frank, manly bearing of these inland sailors. Many of them spoke Sitchuana fluently, and, when the wagon went along the bank, I enjoyed following the windings of the river in one of their primitive canoes and visiting their little villages on the reed. The banks are beautiful beyond any we had ever seen, especially some parts of the Clyde. They are covered, in general, with grass, some of them bearing fruit, and some new. Two of the Boabobs measured seventy to seventy-five in circumference. The higher up the river, the broader it

became, until we often saw more than one hundred yards of clear deep water between the broad belt of reed which grows in the shallower parts. The water was clear as crystal, and as we approached the point of junction with other large rivers, reported to exist in the north, it was quite soft and cold. The fact that the Zonga is connected with large rivers coming from the north awakens emotions in my mind, which make the discovery of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats to a large section of well-peopled territory. The hopes which that prospect inspires for the benighted inhabitants might, if uttered, call forth the charge of enthusiasm—a charge by the way I wish I deserved, for nothing good or great, either in law, religion, or physical science, has ever been accomplished without it: I do not mean the romantic flighty variety, but that which impels with untiring energy to the accomplishment of its object. I do not wish to convey hopes of speedily effecting any great work through my own instrumentality; but I hope to be permitted to work, so long as I live, beyond other men's line of things, and plant the seed of the gospel where others have not planted; though every excursion for that purpose will involve separation from my family for periods of four or five months. Kolobeng will be supplied by native teachers during these times of absence; and, when we have given the Bakwains a fair trial, it will probably be advisable for all to move onward.

One remarkable feature in this river is its periodical rise and fall. It has risen nearly three feet in height since our arrival and this is the dry season. That the rise is not caused by rains is evident from the water being so pure. Its purity and softness increased as we ascended towards its junction with the Tamunakle, from which, although connected with the lake it derives the present increased supply. The sharpness of the air caused an amazing keenness of appetite, at an elevation of little more than two thousand feet above the level of the sea, (water boiled at 207 1-2 deg. thermometer,) and the reports of the Bayeiye that the waters came from a mountainous region suggested the conclusion that the increase of the water at the beginning and middle of the dry season must be derived from melting snow.

All the rivers reported, to the north of this, have Bayeiye upon them, and there are other tribes on their banks.

protector, against all additions to the word of God and what is found in the creed of the Apostles." "So then you are a Greek and a Christian. You must go into prison and exile, till you abandon your errors," was the reply.

Various preparations were made for the departure of Yanco, with guards, for the land of exile; and late in the afternoon the Patriarch, in his sympathizing kindness, sent him a pound of snuff and a priest to confess him. But his exhortations again awakened the holy indignation of Yanco; and he abjured all fellowship with a base catalogue of priestly crimes, which he repeated in plain Greek to the priest.

But it was not the will of God that he should go into exile, any more than that he should make a hypocritical and fatal confession. The wily commissary, sent by the Pasha, first stationed his constables at a distance from the patriarchate, and then went away from the priests all pretence for a sham complaint that their premises had been violently invaded. He then went in alone, and with some ingeniously contrived story, *à la Turque*, alarmed the jealousy of the clergy of the patriarchate; and, instead of demurring, or requesting a delay till the morning, they immediately gave up their prisoner. In the street, to keep up the deception, and to prevent the Greeks from forcibly falling upon Yanco to inquire him, he calls out aloud that he is about to be carried into exile for being a Protestant. Thus, with only a few huzzas of contempt, Yanco was safely transported for the third time, in thirty hours, to his prison at the police.

#### An appeal for justice.

Saturday morning Yanco's wife and three of her children, one of them having remained at home sick from fright occasioned by the invasion of their house, went with a petition to the Minister of Foreign Affairs for her husband and their father. She was joined also by her eldest son, just let out of prison for want of an accuser, and by the civil agent of the Protestants. As the Pasha approached, they fell on their knees, and cried out, "Mercy, my Lord, I want my husband;" and "Mercy, my Lord, we want our father." The Pasha took the petition which they gave him, and passed on with it, calling after him the agent of the Protestants. He asked, with a vexation half true and half forced, "How long shall we suffer so much trouble from you Protestants? You purchase proselytes at eight dollars a month, and then defend

their petty causes." "God forbid," was the reply. "If we obtained men by money, should we not have had more than the case of this single Greek to defend? For many months this man has been an enrolled Protestant; and the Patriarch had excommunicated him, and knew that he was thus enrolled. He is the cause of all the difficulty." Finally the Pasha said, "Come on Monday, and you shall have a final answer. But do not let the woman and those children come again."

#### Final release.

Next day an official agent of the Patriarch came to see Yanco in prison, and tried to elicit from him a promise that when he should be brought before the Pasha, he would call himself a Greek, promising him that in that case it should all go well with him, and he would not be obliged to go into banishment. But the insidiousness of this request he well understood, the plan being to give the Patriarch the power to assert his claims over the heretic. He refused, therefore, saying, "I am a Greek, but a protesting Greek; and if you cut me in pieces, I shall die protesting that there is no salvation, but in Christ, and the commandments of the gospel. So he left, also disappointed.

On Tuesday, the first time the Pasha was to be found, the civil agent of the Protestants called in behalf of Yanco. First of all the Pasha sent a commissary to see if the police had found all the representations in the petitions, about the deceptions of the Greek Patriarch, and the real Protestantism of the man, to be true. Satisfied on this point, he agreed to order his being set free, provided Yanco would give good securities not to preach. "But that is impossible," said the agent, "it is the duty of every one of us to preach." "No," said the Pasha, "that is only the business of the missionaries." "But we are all of us bound to make known what we believe." Still, do not let Yanco insult the Greeks by saying that they are idolaters, and that their church is an idol temple." The agent answered that he hoped he did not use such language, unless excited by bitter words; that he was a discreet man. Finally, the Pasha wrote a model of the document of suretyship, by which he promised not to treat the Greek worship with contempt, and even an Armenian of the old church was found who became surety for him; and Yanco was at last set at liberty.

I have seen Yanco since he came out

of prison. He thanks God, not only for the opportunity of preaching the gospel in prison, but that in this strange way the gospel has been preached in his own

house, and that his whole family are now avowedly declaring themselves to be on the Lord's side.—*Miss. Her.*

## AMERICAN BAPTIST MISSIONARY UNION.

### LATEST INTELLIGENCE.

#### ARRACAN.

##### Letter of Rev. H. E. Knapp.

The following letter from Rev. Mr. Knapp contains intelligence from the missionaries who sailed in autumn last, that will be of interest.

"Madras, Feb. 7, '50.—Early Sabbath morning we came in sight of this town, and cast anchor at about 10; where we remained and enjoyed the usual services of the Sabbath, yet not without considerable molestation from the natives who came around in great numbers in their boats.

"If we except the customary healthful sea-sickness, we have all been well, and have had a very pleasant and for the most part prosperous voyage.

"We passed the coast of South America after being about one month out, and from thence made a direct course to the Cape of Good Hope, which was passed when fifty days from Boston. Some ten days later we fell in with quite a severe gale, which continued for two days. Near the equator we were considerably delayed by calms, which disappointed the fair prospect we had of reaching Calcutta in less than one hundred days from Boston. In lat. 6 deg. N., long. 87 deg. E., we encountered one of those terrible hurricanes not uncommon in the tropics. It was so cloudy and rainy for a week that we hardly saw the sun. The wind raged two days. The storm was most violent on Wednesday, 23d January, when the rain and spray were driven like snow in fierce winter, and every spar trembled as if ready to let go and fly away. Yet the ship hove too with every sail furled, rode safely through all, and not a rope was broken.

"When the storm was passed we all enjoyed the privilege of ascribing praise to God for his merciful preservation, while,

as we have since learned, many others were cast away and perished.

"Capt. Thurston has been uniformly kind and obliging. Much has been done by him and our fellow-passengers to render our meetings on Sabbath pleasant. The latter part of the voyage they have appeared thoughtful and ready to converse on the subject of religion. Some of the men have been quite attentive. The ship-carpenter is a praying man and a member of a Baptist church. Another, who once made a profession but who since has been profane and intemperate, gives evidence of conversion. Two others have manifested some concern for their salvation. We think there is reason to hope they may yet be led to the Saviour. So God has blessed us and made our hearts glad.

"Yesterday, at the kind invitation of our brethren here, we all went on shore and have enjoyed a very interesting interview with them. We are all now at Dr. Scudder's house, who gladly entertained us the last night. Since commencing this letter our hearts have been made sad by the intelligence of the death of sister Moore. O how sad must be the heart of the surviving husband, who so recently left his native land so joyously. But it is God that hath bereft us."

Since the above was in type, letters have been received from Calcutta, announcing the arrival of the missionaries at that port Feb. 25, after a passage from Madras, protracted by head winds and calms, of 17 days. The missionaries were to re-embark in the Maulmain steamer for Akyab, &c., March 10, and were meanwhile enjoying the most kind hospitalities of Mr. Thomas, of the English Baptist Mission, and other Christian friends.

Mr. Ingalls had sailed for the U. States a few days before their arrival.

## MAULMAIN.

## Sickness of Dr. Judson.

We are deeply pained to learn, by a letter from Mr. Ranney of Feb. 20, that the health of Dr. Judson was not essentially improved by his sojourn at Amherst; and measures were in preparation to secure as speedily as possible the benefit of a voyage to the Mauritius or Singapore. A note from Dr. Judson of the same date has also been received; and under the existing circumstances, we cannot hesitate to lay it before our readers. Dr. Judson writes:—

"Feb. 21, '50. I cannot manage a pen, so please excuse pencil. I have been prostrated with fever ever since the latter part of last November,—and have suffered so much that I have frequently remarked, that I was never ill in India before. Through the mercy of God I think I am convalescent for the last ten days; but the Doctor and all my friends are very urgent that I should take a sea voyage of a month or two, and be absent from the place a long time. May God direct in the path of duty. My hand is failing, so I will beg to remain, &c."

## SANDOWAY.

In a letter of Mr. Beecher, dated Feb. 11, a few brief notices are given of a visit recently made by him to Ongkyoung and the neighborhood of Baume river, from which we make the following extracts. Fuller accounts of the school are expected from Mr. Abbott in a future communication.

## School for native Preachers.

"On arriving at Ongkyoung I found br. Abbott, though convalescent, still suffering severely from a debilitating cough, and well nigh worn out from the excessive labors of the season. Br. Van Meter was also there, having just returned from a visit to the Pwo villages farther down the coast. It was thought best, after a few hours' consultation, that I should remain and aid br. Abbott in instructing the native preachers, instead of proceeding to visit the churches as I had expected when leaving home. The great majority of the churches in Burmah have never been visited by any missionary, but

so far as we can learn, are quite as prosperous as those on the coast, who have enjoyed annual visits from their teachers.

"Besides, there were several native preachers present whom I had never seen, and with whom it was highly desirable that I should form an acquaintance.

"The two weeks spent with br. Abbott and these native preachers, was to me a very pleasant and profitable season. Such seasons as these afford the best opportunity for acquiring the language so as to be able to use it with effect, for the discussions which naturally arise in a course of familiar lectures disclose their habits and modes of thought, without a knowledge of which it is impossible to interpret the language and doctrines of Scripture in a clear and forcible manner.

"These native preachers have enjoyed a better opportunity for becoming acquainted with the great doctrines of the gospel this season than they ever have had before, and we have reason to believe that great good will result from br. Abbott's well directed and faithful labors with this chosen band of men, whose labors have been blessed to the conversion of so many in Arracan and Burmah.

"The native preacher who stood as the more prominent candidate for ordination, was taken ill with fever a few days before the time appointed for the laying on of hands. Some of the other candidates, in whom we and their brethren had entire confidence, were so deeply impressed with a sense of the great responsibility of the office, that they shrunk from it, and manifested such a settled unwillingness to be ordained this year, that it was finally concluded to defer the subject altogether till next year.

## Churches on Baume river.

"Immediately after this conclusion the native preachers were dismissed, and I started for a short visit with the churches at the head of Baume river. Nearly one hundred disciples from Burmah were awaiting my arrival at Koukadin. They said when first taking my hand, that many of them had worshipped God six or eight years but had never before seen one of their teachers.

"The greater portion of them were fe-



males, who had travelled two or three days over the rugged Yomada mountains to see those who seem to be the highest objects of their earthly interest. They were not a little disappointed in not meeting br. Abbott, and had many inquiries to make respecting him. They often spoke of the interest they felt in us, of remembering us in every prayer, and especially of praying for the "mamma" after they heard of her illness; the desire they had to see her was greater than they could express. Some of those who came from Burmah appear to be much more devoted than any that I have seen in any other place.

#### Christian salutations.

"Some of them have a singular form of Christian salutation. They take their teacher's hand and before speaking to him spend a few moments in silent prayer, then warmly and repeatedly press his hand, and when this is done will inquire after his health and answer his questions.

"This company, together with those from the villages and vicinity, forms an attractive and highly interesting audience. It was easy and truly delightful to preach to them.

#### Baptismal scene "for the pencil."

"There were seventeen candidates for baptism from Burmah and one from the vicinity. After being formally received by the respective churches with which they wished to be connected, a good congregation assembled on the bank of the river near the chapel, to witness the profession of their faith in Christ. Immediately from the opposite bank of the river rises a hill covered with majestic trees, whose shadow, slowly retiring before the rising sun, added not a little to the pleasant solemnity of the occasion. Good order and quietness prevailed throughout the congregation. The candidates were gently led down to the water by one of the native preachers, and, as each rose from the baptismal grave, praises were sung to "Him who died for our sins and was raised again for our justification." The commemoration of the death of our Lord in the afternoon of the same day, was also a solemn and interesting season. In the evening, bade the dear disciples

farewell, each saying as we took the parting hand, Pray for us, O teacher!"

#### Health of Mr. Abbott.

Messrs. Abbott and Beecher returned to Sandoway Feb. 14, the former much reduced by excessive labor and sickness. Mr. Abbott writes, Feb. 17: "The Doctor hardly knows what to do with my cough, debility, chills, fever, *night sweats*, &c., but thinks they may be symptomatic of a sub-acute inflammation of lungs, &c. I have shut myself up, and am going to keep quiet a long time." He writes again on the 18th, "I have had no fever for thirty-six hours, and trust I am improving. I suppose Sandoway is as good a place as I could be at for the improvement of health, excepting upon the sea; but I have no idea of taking a voyage at present."

We publish these particulars that our Christian friends may judge for themselves of the critical state of Mr. Abbott's health, and lest more distressing intelligence may by and by take them unawares. Our beloved brother, we greatly fear, may be taken from us and from his work before another year closes. May the churches "help together by prayer" for him, that for the gift (of life) bestowed on him by the means of many persons, thanks may be given by many on his behalf.

#### SIAM.

##### Death of Hongkit.—"Three questions."

The following letter from Mr. Jones, of Feb. 12, was received the 17th ult. It indicates but too plainly the extremity of destitution and discouragement to which the Chinese department of the Mission had become reduced; while to us its sombre character is partially relieved, from knowing that on the day of its reception a missionary (Mr. Ashmore) was being set apart to this special service, to join the mission, with leave of Providence, before the close of the year.

Mr. Jones, addressing the Foreign Secretary, writes:—

"Those were melancholy tidings in your letter, which told us that no men could be found who would come and help us here. Is not God aware of this posture of affairs—and interposing to meet the exi-

gency? No one will come to guide, train, and teach the disciples, who have been gathered here—they can have no human teacher—so he will take them where he can instruct them himself. In July Pe Kong died,—Aug. Chek Samhong, Oct. Chek Tio, Dec. Pe Su; on the 1st inst. Pa Nie Ko—and on the 10th Sinsay Hongkit. Pe Su has been regularly employed as assistant for three or four years, and his services were valuable though not showy. Sinsay Hongkit was baptized Dec. '44, received much biblical instruction from br. Goddard, and for the last four years has been constantly in service to the mission either as preacher, or teacher of the language to br. Goddard. He was a learned man, but no one of the disciples ever complained so much and so pathetically of his ignorance in regard to religion. Since br. Goddard's departure his services have been invaluable to the church; but what they are to now do, God only knows. There are still about twenty members here, (some are gone to China;) some are aged, others can read or write but little, and understand still less. Some five or six persons are seeking connection with us and we have hopes of them, but who shall examine them? Baptizing is easy, but who shall teach? Alas for the Chinese! Alas for the Siamese! Alas for all the inhabitants of the land! Is it for this so many who loved Christ have labored and sickened and died? Is it for this the few who remain struggle on in weakness without sympathy, without aid? Or shall we do as the A. B. C. F. M.,—withdraw and leave the field to others,—give up our printing department, with the 2nd edition of the New Testament nearly completed, —our houses—our fellow Christians in their desolate state—and the whole land to continue as it is in the power of Satan, or reform and instruct itself as it can? These thoughts may draw no tears from our brethren at home, but they rack our hearts with agony; and in such circumstances how can we have clear heads and courageous hearts to labor wisely and efficiently? Three questions;—Shall we have help? Or shall we carry on this unequal contest thus forsaken and alone? Or shall we abandon it at once? Tell us."

## ASSAM.

## Excursions for preaching—German missionaries.

Mr. Brown writes from Nowgong, Feb. 13, '60.

During the latter part of December I had the pleasure of taking a trip for preaching through the Jorhat district in company with Mr. Hesselmeyer, the German missionary at Dibrugar, and our native brethren Nidhi Levi and Biposui. We found multitudes of people willing to listen to the truth, and I trust a good impression was made on many minds. This occasional preaching however is not what the people require. They need a missionary who should spend his whole time among them. We cannot expect that a visit once a year will be attended by any permanent results.

"Mr. Hesselmeyer I found to be an excellent and evangelical brother, who seems to possess the true missionary spirit. Having been in the province less than a year, he has not, of course, that command of the language which is desirable, and which can only be acquired by long study and use. Our native brother Nidhi Levi is an energetic and excellent preacher, and well qualified to meet the arguments by which the brahmins endeavor to defend their system.

"After returning from Jorhat, I concluded to improve the remainder of the cold season by making a trip as far as Tezpur and Nowgong, in which Mrs. Brown accompanied me. We found our dear friends, the Bruces, at Tezpur in a very afflicted state—both of them having been confined to their beds for several weeks.

## Change of views on baptism—Nowgong station.

"Here we met with Mr. Daeuble, the other German missionary who came into the province with Mr. Hesselmeyer. He offered to accompany us to Nowgong; and since his arrival, has disclosed to us the result of his investigations on the subject of baptism, and, finding the doctrines of his church untenable, has requested to be baptized by us in the primitive mode. He has arrived at his present conclusions solely by the study of the

Scriptures, having as yet examined no work of controversy on the subject. He informs us that his doubts respecting infant baptism were excited while at college in Basel; but knowing that the Baptists were universally regarded as a very corrupt and pernicious sect, he felt no anxiety to examine, much less to embrace, their sentiments. On becoming acquainted with the missionaries in Assam, he perceived that they were an entirely different people from what they had been represented; and hearing also of the renunciation of Pado-baptism by the Rev. B. W. Noel, (whom he had seen at Basel,) he determined to give the subject a thorough examination.

"This has resulted in the full conviction that he has never been baptized. He has accordingly related his experience and views before the church in this place, and has been received as a candidate for membership; but it was thought by br. Stoddard and myself that it would be best to have the baptism administered at Tezpur, the place of his residence. We have written to br. Danforth, and expect him to be present on the occasion."

## DONATIONS.

RECEIVED IN APRIL, 1850.

## Maine.

West Jefferson, ch. and cong 28.67; Young men's mon. con. 7.33; Wiscasset, John Sylvester 3 \$39.00

## New Hampshire.

Hanover, ch. 4; South Hampton, a friend to missions 3 7.00

## Vermont.

Brattleboro', ch. 30; Berkshire, H. M. Smith 5; Saxton's River, ch. "balance of March collection," 3; Mrs. C. C. Hayden 20; Mrs. M. L. Mason 5 63.00

## Massachusetts.

North Adams, ch. 90; Westford, Abel Rugg 5; Marblehead, ch. 12; West Marshfield, ch. 11.57; South Reading, a friend 10; West Cambridge, ch. and soc. 36.94; Foxboro', ch. mon. con. 26; West Dedham, ch. 8.33 199.86  
Boston, "a friend" 50; Charles St ch. mon. con. 10; Baldwin Place ch. Sab. sch.

Miss. Soc., J. Sawyer tr., 3 months' collection, (of which 5 is from the Infant class for Mrs. Benjamin.) 31.36; Tremont St. Sab. sch. W. A. Holland Supt., 5; South Boston, Mary Elizabeth Safford, "her mission fund left at her death," 70 cts. 97.06

29

## Rhode Island.

Rhode Island Baptist State Conv., V. J. Bates tr., vis., Providence, 1 ch. mon. con. 5.10; Pine St. ch. to cons. Mrs. James Brown L. M. 114 11

## Connecticut.

Hadlyme, ch. mon. con. 6; Colchester, H. Abel 1

## New York.

Fairfield, Miss Louisa H. Briggs 5; Mrs. Prof. Briggs 2; Schoharie, George W. Briggs 2; Jamestown, ch. 10; LeRoy, ch. mon. con. 1; Brooklyn, Pierrepont St. ch. Fem. For. M. Soc. Mrs. Jane Tiebout Sec. 50; Hector, ch. 5.25 75.25  
New York City, Amity St. ch. D. Haynes tr. 344.26

41

## New Jersey.

Elizabethtown, ch. 10.00  
Columbus, ch. 12.37; Jacobstown, ch. 13; Rahway, ch. 9 Penn's Neck, ch. 31.07; Samptown, ch. 30, from Rev. J. M. Haswell, agent, 95.44

10

## Pennsylvania.

Eaton, ch.

## Maryland.

Baltimore, Mrs. Virginia A. Wilson, for Assam mission 2

## Ohio.

Cleveland, 1 ch. to cons. Hanford Congar L. M. 117.00  
Granville College, For. Miss. Soc., D. C. McClay Sec. 10.00

12

## Illinois.

Ottawa Baptist Asso., Norman Warriner tr. 35.00  
Lafayette, G. Buchanan 1.00  
Griggsville, Sab. sch., L. Eastman supt., for Assam miss. 5.00  
Naperville, ch. 34.00

7

## Michigan.

Ann Arbor, a member of the ch., to cons. Rev. Samuel Graves L. M. 14  
\$1.45

## Legacy.

Gardner, Ms., Joshua Tucker per Seth Tucker, Executor in full, one half for the Burman Mission and one half for Indian Missions 54  
\$1.36

# MISSIONARY MAGAZINE.

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JULY, 1850.

No. 7.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### MEETING OF THE BOARD OF MANAGERS.\*

The Board of Managers of the American Baptist Missionary Union held its thirty-sixth annual meeting with the Washington Street Baptist Church, Buffalo, N. Y., commencing on Tuesday, May 14, 1850. Hon. James H. Duncan, Chairman of the Board, being absent, Rev. Elisha Tucker, D. D., of Ill., was appointed Chairman, *pro tem*. After a season spent in devotional exercises the roll of the Board was called, and twenty-six ministers and ten laymen appeared to be present.

The Annual Reports of the Treasurer, the Auditing Committee, and the Executive Committee, were read and referred to the following committees:—

*On Obituaries.*—H. J. Ripley, L. Raymond, J. B. Olcott.

*On Finances.*—D. R. Barton, D. M. Wilson, J. Borden, L. D. Boone, B. Greenough.

*On Publications.*—A. S. Train, H. Fletcher, H. V. Jones, J. T. Seeley, W. Bucknell, Jr.

*On Agencies.*—C. B. Davis, E. Cushman, J. L. Moore, S. Tucker, D. Bowen.

*On Burmese Missions.*—E. G. Robinson, N. G. Lovell, H. Davis, T. Wattson, S. N. Kendrick.

*On Karen Missions.*—S. F. Smith, E. E. Cummings, J. G. Collom, R. R. Raymond, M. Allen.

*Siam and Chinese Missions.*—O. C. Comstock, W. Clarke, S. J. Drake, J. C. Foster, T. D. Chollar.

*Assam and Telooquo Missions.*—D. Ives, J. Smitzer, H. I. Parker, J. Jennings, S. Haskell.

*Bassa Mission.*—R. Babcock, D. C. Eddy, S. B. Page, N. Hooper, S. D. Phelps.

*German Mission.*—L. Tucker, B. T. Welch, I. Wescott, W. Douglass, T. O. Lincoln.

*French and Greek Missions.*—L. F. Beecher, I. Harris, H. Seaver, G. W. Harris, J. Hall, J. Reed.

*Indian Missions.*—J. N. Granger, N. Colver, A. Bennett, A. D. Gillette, S. W. Adams, J. N. Wilder, Jesse Elliott, E. E. Cummings, T. O. Lincoln.

\* We present an abstract of the proceedings of the Board and Union. The full report will be published in a separate form.

A report from the Executive Committee on the Comparative Claims of Missions to Reinforcement was read, and referred to Rev. Messrs. J. Stevens, L. Tucker, D. D., A. Wheelock, L. Stone and A. P. Mason.

#### REPORT ON CLAIMS OF MAULMAIN MISSIONS.

The Committee appointed last year, on the Claims of the Maulmain Missions, presented the following report which was adopted.

The committee appointed at the last meeting of your body, with instructions to inquire into the relative claims to reinforcement and support of the Maulmain Burman and Karen Missions, and to offer such suggestions to the Executive Committee, relating to these missions, as the facts in the case might seem to require, respectfully present the following report :

Your committee have attended to the duty assigned them : several meetings have been held, and a sub-committee have visited the Missionary Rooms, in Boston, where every facility was afforded them for obtaining a full understanding of the whole subject. They have also been favored with a personal interview with both the Corresponding Secretaries, and with Rev. Messrs. Vinton, Osgood and Haswell, returned missionaries. They also addressed a fraternal letter to the Executive Committee, whose reply, your committee are happy to state, shows that that body entertain similar views to those to which your committee have been led.

Your committee believe that the Executive body are prepared to sustain both these important missions, to the fullest extent allowed by the contributors to the Union. Your committee do not find that any further action of the Board, upon the subject assigned to them, is required.

All which is respectfully submitted.

S. H. CONE, *Chairman.*

JAMES N. GRANGER, *Secretary.*

A paper from the Executive Committee, on the Resuscitation of the Ava Mission, was read and referred to Rev. Messrs. W. R. Williams, D. D., P. Church, D. D., J. L. Burrows, A. M. Beebe, Esq., and Rev. H. T. Love. A paper, also from the Executive Committee, on the Reinforcements and Appropriations for 1850-1, was referred to Rev. Messrs. J. G. Warren, M. Stone, D. B. Cheeney, Mr. N. Crosby and Rev. J. F. Wilcox.

A committee consisting of Rev. Messrs. S. S. Cutting, S. B. Webster, P. Work, G. W. Bosworth, L. H. Moore, Z. Freeman, A. D. Gillette, J. Schofield, Mr. J. Conant, and Rev. S. J. Drake, was appointed to inquire into the expediency of changing the time of holding the Annual Meeting of the Missionary Union, from the month of May to the month of September or October.

On Tuesday and Wednesday evenings public missionary meetings were held, for addresses and prayer, when large audiences were addressed by Rev. Messrs. J. M. Haswell, of the Burman Mission ; M. Bronson, of the Assam Mission ; E. Kincaid, reappointed missionary to Ava ; J. W. Parker, of Mass. ; and Amos Sutton, of the English Baptist Mission to Orissa.

Wednesday was chiefly occupied in hearing reports from the several committees. These reports we present in full, with other papers read to the Board. They elicited much animated and interesting discussion on the important topics embraced in them.

#### RESUSCITATION OF THE AVA MISSION.

Soon after the reappointment of the Rev. E. Kincaid, as a missionary to Ava or some other place in the northern part of Burmah, the Executive Committee were requested to send a missionary-physician to the same field and at the same time. The brother who applied for the appointment, besides the qualifications which might ordinarily be looked for in a candidate for such service, had the advantage of an

intimate knowledge of the Burmese people and language. For these reasons, and from the conviction that his medical skill would prove a shield to the mission, nearly every pastor and several laymen of Philadelphia manifested a lively interest in his appointment: and the Committee would have complied with their wishes could it have been made probable that a Christian missionary might perform his work within the empire, or that the brother would be a successful preacher in one of the ceded provinces. In the absence of such information they were unprepared to incur the expense and hazard of the experiment without special authorization from the Board. They thought it would be better for Mr. Kincaid first to go to Maulmain or Akyab, carrying with him the assurance that the medical missionary should be appointed on his sending home a carefully formed opinion that the way was open for resuming labor in Burmah Proper. Under these circumstances it was proposed that so much of the subject as refers to the practicability of resuscitating the Ava Mission, and the importance of taking more vigorous measures speedily to accomplish it, be laid before the Board at the present session; and the Committee, in doing so, are expected to refer to some of the facts and principles which deserve a place in the deliberations that may be given to the question.

Considerations of grave import and high interest favor the reë occupancy of Ava, and other places in Burmah Proper, at the earliest practicable time. These are to be found in the relations which American Baptists sustain to the evangelization of the empire; in the character and number of its population; in the relative position of the country; in the necessities of its Christian disciples; and in the expectation of the Christian world. The Committee have referred to the influence which these considerations have had on their own minds, in the report on the Comparative Claims of Missions to Reinforcement. No missionary field can have stronger claims on this Board; and if the opportunity for replanting the mission were within reach, it would baffle the wisdom of the wisest to show that the work might be left undone without incurring the displeasure of Him whom we serve.

But is Ava, or any other point in Burmah Proper, accessible to the Christian missionary as a *field of missionary labor*? The information needed in examining this question, can be drawn from no higher sources than the statements of the men who now are or have been connected with the missions in Burmah. From them the Board have learned that, as a result of the revolution of 1837, in which Thura-wadi usurped the throne and expressly prohibited evangelical labor,\* the peril of conducting the work became so great as to induce every missionary to leave the country. Ava was abandoned in that year, and Rangoon in 1838; but the missionaries proceeded to the Tenasserim provinces, with the design of seizing the first opportunity of returning to their stations. Mr. Kincaid and Mr. Abbott went to Rangoon in 1839, with the hope of recovering their positions. Referring to this visit Mr. Abbott said: "I became more fully convinced than ever of the impossibility of doing anything directly for the Karens under the present government, without involving them in sufferings more serious than they have ever yet experienced." And in a letter dated Akyab, 1840, Mr. Kincaid said: "Brother Abbott and I had been laboring as we could in Maulmain and the villages, waiting for some change in Burman affairs. We spent some time in Rangoon, but in the end were convinced that it was quite useless to remain, as nothing worthy of being called missionary work could be accomplished. Like the merchants we could sit in our houses, and, if this were all that was necessary, we could keep the ground. There is no difficulty about *living* in Burmah, but we could not teach the people, for the people dare not come near us. While this state of things existed, and there were other large fields open to our efforts, it seemed not the part of wisdom to

\* See an article by Rev. E. Kincaid, on Revolutions in Burmah, in *Missionary Magazine* for 1846, p. 106.

remain idle in Burmah. The command is plain, 'If they persecute you in one city flee to another.' When, in the providence of God, Burmah shall be open to our intercourse with the people, in a very few days we could go over to Bassein, or by the *Aing pass* could go directly to Ava." These were the facts and opinions which led the missionaries to abandon their stations in Burmah, and subsequently to plant others in the ceded provinces.

From that time to the present the missionaries, both Burman and Karen, have manifested earnest solicitude for the renewal of operations in Burmah. Mr. Ingalls was desirous of being located there in 1844, and Messrs. Vinton, Stevens and Ingalls went to Rangoon in the dry season of 1844-5 to ascertain the practicability of occupying it; but they found nothing to justify the experiment. Early in 1846 tidings reached this country that the reign of the intolerant Thurrawadi had been superseded by a regency, in which the intelligent and magnanimous Mekara was said to hold a conspicuous place, and in 1847 Dr. Judson removed to Rangoon with the hope of renewing the work of evangelization. The aged governor received him favorably, "not as a missionary," however, "but as a minister of a foreign religion, ministering to foreigners resident in the place, and as a dictionary-maker, laboring to promote the welfare of both countries." After residing in the city a few weeks, Dr. Judson wrote, under date of March 28: "The present administration of government, though rather more friendly to foreigners, is more rigidly intolerant than that of the late king Thurrawadi. Any known attempt at proselyting would be instantly amenable at the criminal tribunal, and would probably be punished by the imprisonment or death of the proselyte, and the banishment of the missionary." Dr. Judson was not allowed to wait long for an illustration of the hostile disposition of the government. His Sabbath services were broken up; and he concluded that a footing in Rangoon could be obtained only by securing some countenance at Ava. The aged governor consented to the measure, and arrangements were made for visiting the capital; but the journey was prevented by an unforeseen deficiency of funds, and an unfavorable change in the administration of the government of Rangoon. The lack of funds was made up as soon as the Committee knew of its existence, but Dr. Judson returned to Maulmain in September, 1847. No attempt has since been made to resume missionary operations at Rangoon, and no change is known to have taken place in the policy of the Burmese government.

Mr. Abbott returned to Sandoway in November of 1847, determined, if possible, to plant a missionary station at some point in the province of Bassein or Rangoon; and the Committee gave him assurance of every help at their command. His heart yearned with paternal solicitude over the thousands of Karen disciples who needed his succor; and it was his intention to seek a foothold in Burmah Proper, through what might appear to be the most favorable route after re-surveying the ground. The first attempt was made in December, 1848, by way of Bassein river; the second early in 1849, by crossing the hills at the head of the river; but both attempts were unsuccessful. Dread of impeachment before the king, led the governor of Bassein to refuse the missionary admission within his territory in the first instance, and to drive him out of it in the second. But Mr. Abbott has some reason to hope that these attempts will, in the end, open the way for him to reënter Burmah. His latest letters, however, speak of the measure as being now impracticable; and within the last six months missionaries at Akyab, Maulmain and Tavoy, have spontaneously given the same opinion. One of them, Mr. Ingalls of Akyab, in a letter dated December 24, 1849, suggests a commercial treaty, between the government of the United States and the court of Ava, as the only feasible plan of regaining our ground in the empire; and measures have been taken to bring the subject to the notice of our government.

The Committee have thus alluded to the history of the abandonment of Ava and Rangoon, and the attempts made to reoccupy them, not because they suppose that

history to *prove* Burmah to be inaccessible, or that no direct effort should now be made to regain the ground. On the contrary, an appointment was given to Mr. Kincaid for this object with all cordiality and without hesitation. But when it was proposed to send with him a medical helper,—thus becoming responsible for his support during life, while no such helper was needed in any of the missions of the ceded provinces,—the Committee felt bound to wait for the instructions of the Board, or for evidence that missions would be tolerated by the Burmese government.

They also felt the necessity of estimating the probabilities of meeting the additional expenditures involved in the reë occupancy of Burmah,—for the appropriations desired by existing missions, together with the sending forth of missionaries ready to return and those under appointment, will swell the expenditure of the year ending April 1, 1851, from \$10,000 to \$15,000 beyond that of the last year.

But the Board may deem it wise to direct an expenditure beyond the demands of existing operations, in order to give the fairest trial to the intensely interesting project of resuscitating the Ava Mission. In that event, the Committee will implicitly and heartily comply with such instructions; and in any event, they will not cease to pray that Burmah may speedily throw open all her gates to the Christian missionary, exclaiming, "How beautiful upon the mountains are the feet of him ....that publisheth salvation!"

On behalf of the Committee,

EDW. BRIGHT, JR., *Cor. Sec.*

The subject is one of grave import, and is not without its peculiar difficulties. The renewal of aggressive operations on the part of our missions against the heathenism of Burmah Proper, has been for some years the theme of solicitude, discussion and prayer. It seemed a reproach on American Baptists, that whilst their labors had been drawn off or excluded from these territories, some members of the much older Romish missions remained in comparative security; although it was understood they remained in virtual inertness, mute and bound, as to any efforts at proselytism. Our own labors among the Karens, a noble though a subjugated race of the population of Burmah, had been and yet are crowned with signal benediction. And the recent journals of Roman Catholic missions show, that to this field, in which our triumphs have far outstripped any Burman results of their labors, our success has provoked them, and in consequence, Romish priests are now going thither to rival, to thwart, and, if it may be, to supplant us.

A brother beloved, who, after long toil in the East, had been spending years amongst us, feeding and kindling missionary zeal in this his native country, finds himself now in a state to attempt the resumption of his eastern tasks; and his heart yearns to preach Christ at Ava itself, the imperial capital of Burmah. A large portion of his family will accompany him: and it is thought that their very presence, with the husband and father, will be to Burman suspicion a pledge of the honest and unworldly character of his mission. But, severed there, as this family would be from such medical relief as is accessible at many other mission stations, it seems desirable that they should not be sent out so unprovided in their perilous loneliness, and where sickness so likely to befall them would become doubly fearful and needlessly fatal. A brother who was in youth long a resident of that country, speaking several of its tongues, of approved medical skill, and a kinsman of the missionary, and himself of allowed piety and devotion, offers himself and family to attend the venture. Brethren in Philadelphia, long the city of his residence, urge his appointment and most forcibly.

On the other hand the Executive Committee at Boston find themselves surrounded by peculiar embarrassments. Recognizing the worth and medical skill and disinterestedness of the missionary physician, thus nominated for appointment, the brethren left in the keeping of our Mission Rooms are like Paul the Apostle,



objects to be realized. To devise small things is to go backward. To devise liberal things is to go forward.

Our God has gone out before us, so as he never went out before the church in any former period. Is it not alike our duty and our honor to follow? As the leaders of the sacramental host of God's elect, is it not the duty of the members of this Board and this Union, to go out before the people? and so surely as they do it, in the spirit of self-sacrifice, will not the people follow? God by his acts has created a demand upon us, and thereby assured us of his confidence in our ability and our readiness to meet it. It is our prerogative, by our liberal plans and our personal zeal, to create a demand on the resources of the saints, and thereby show that we believe them both able and willing to meet that demand. God says to us, "Come and see what I am doing, and have a part with me." It is our privilege to say to our brethren of like precious faith, Come and see what we are doing, and share with us in the Godlike achievement.

The world is perishing. The heathen are calling for the bread of life. Doors of usefulness, wide and effectual, are opened in every land. The Spirit is poured out from on high, and converts are multiplied. Our missionaries are fainting on the field and crying to us for helpers. Stations, where holy men of God toiled and died, are vacant and must be manned anew. Our churches have means enough, and more than enough, for every emergency. Your committee would therefore recommend the adoption of the following resolutions:

*Resolved*, as the sense of this Board, That the exigencies of the times and the claims of our missions demand for the coming year an outlay of at least *twenty thousand dollars*, over and above the expenditures of the last year.

*Resolved*, That by our personal sacrifices, by our influence in the pulpit and out of it, by encouraging in every possible way those self-denying men who, in the capacity of agents, gather up the offerings of our churches, and above all by devout prayer to the God of Missions, whose are the silver and the gold, and in whose hands are the hearts of all men, we will seek to meet this claim and swell the income of the present year to the requisite amount.

*Resolved*, That the paper now under our notice be read before the Union on Friday morning, and submitted to the deliberation and action of that body.

#### REPORT ON THE GERMAN MISSION.

The committee to whom was referred that part of the report of the Executive Committee relating to the German Mission, submit the following:

It is with emotions of unmingled pleasure, and with unfeigned gratitude to God, that we learn that the same eminent success which attended the first efforts of our beloved brother Oucken, to preach the gospel to his countrymen, still continues to be enjoyed by himself and his coadjutors; and that the mission shares largely in the divine favor. In many respects this may be regarded as the most important mission established within the present century.

Acting in the very heart of Europe,—characterized by thoughtfulness, integrity, perseverance, an unconquerable love of literature and vastness of learning,—the German mind is fitted to exert a controlling influence over the nations of continental Europe.

In reading the history of the German churches, the labors of the missionaries and pastors, the persecutions endured by some, and the self-denying and self-sacrificing spirit manifested by private members, we are reminded of the history of the apostolic churches.

A distinguishing feature of this mission is the fact that the general intelligence of the people renders unnecessary much of the preparatory labor required among

uder nations. Our missionaries are not obliged to begin their work with the alphabet of literature, and perform a tedious amount of preparatory instruction, before men can be sufficiently enlightened to comprehend the truths of revelation. And though we now find access chiefly to the humbler classes of society, the truths of the gospel are powerful enough to subdue the most cultivated minds that now sway German thought, and through that the thought of the world. Such a result, though it may be far distant in our sight, is not beyond the vision of faith.

The millions of Germany are now accessible to missionary labor; and to human perception, men and means only are needed to emancipate them from the power of a transcendental theology, and to work a reformation as spiritual and as perfect as that of Luther was political and incomplete. Men they seem to have among themselves, and this is one of the most encouraging features in the mission; but though their liberality is truly apostolic, their means are very limited. How fervently, therefore, ought we to pray the Lord of the harvest to raise up faithful men and send them into this ripened field, and to incline the hearts of his people to sustain them.

Present appearances indicate that Austria is to be converted to the truth through the agency of German Christians. Rare facilities also exist for carrying the gospel into Hungary, Prussia, Silesia, Denmark, Holland, and other continental countries.

While br. Oncken, the pioneer in this interesting mission, and his successful and indefatigable fellow laborers are worn with toil, calls for help are multiplying, new fields are opening daily, and the fruits of their labor are abundant and glorious.

Your committee do not feel at liberty to suggest any alteration in the mode of prosecuting a mission which has been so eminently successful, and conducted, so far as they are able to judge, with great wisdom and zeal. They would therefore recommend it, and the faithful laborers engaged in it, to the liberal support of the American churches.

#### COMPARATIVE CLAIMS OF MISSIONS TO REINFORCEMENT.

Claims to reinforcement may be founded on the state of the missions in themselves considered, or on the number, character and position of the people to whom they are sent. With respect to claims of the former class, there appears to be at present no occasion for extended remark. They pertain ordinarily to states and times of destitution and feebleness. They involve considerations affecting the continuance of missions, not so much their effectiveness as bearing on the work to be performed. The missions of the Union are not, at this time, in a state to demand of us an anxious and labored adjustment of their comparative claims to succor. Measures are in progress which, with the blessing which has attended our efforts since the reorganization of the Union, and in the same ratio of advancement, will place all the missions of the Board, within a very short period, not only above any gloomy forebodings of abandonment or extinction, but in a whole and healthful condition for aggressive movement. What will better comport with the present stage of our operations, is a consideration of the claims of missions to enlargement, in regard to the people whom they are laboring to enlighten and save.

1. *Missions to Indian Tribes.* These are the Ojibwa, Ottawa, Shawanoe, and Cherokee Missions.

The Ojibwa Mission, located near Lake Superior, with two missionaries and two assistants, restricts its operations necessarily to the few and scattered wanderers of the tribe who roam in that vicinity, having with rare exceptions no certain dwelling place. Even the larger bands, amounting in the aggregate to some thousands, are dispersed abroad, on the north and west of the Superior, over as many thousand square miles.

taneously and coördinately addressed to other Missionary Institutions, of this and other lands; and were they not, also, more definitively restricted, under the providence of God, to such communities, or sections of the people, as speak the dialect which the missionaries of this Union have learned to use.

The Union has two missions in China, on its southern and eastern borders, at Hong Kong and Ningpo. Each mission is well planted, each is ministering the gospel in a dialect spoken by many millions of people, and, compared with the force provided, each with promise of good success. The Hong Kong Mission, in the number of hopeful converts, has in China, we believe, no parallel. What is demanded of us, and what of itself will involve no ordinary amount of well-directed, strenuous effort, is so to sustain these missions that they may prosecute their work effectively; promoting at the same time, in common with others, the general evangelization of China, by the spread of the written word, and, mediately, by such native instrumentality as the Head of the church may ordain.

The Siam is our oldest Asiatic Mission next to the Burman. Situate between China and Burmah, Siam is also midway, compared with them, in general science and the arts; and, so far as may be inferred from the past, in its spirit of tolerance as respects foreign systems of faith. It is less haughty and opinionated than either, and more open to light and docile of teaching from abroad. Its estimated population is from three to five millions. Its climate is singularly uniform throughout the year, and is pronounced by the oldest foreign residents, comparatively not insalubrious. The mission at Bangkok has the confidence and protection of the Government. It commands the respect of the people. Its object, spirit, and manner of operation, and its principles, both of doctrine and precept, are widely known. The New Testament Scriptures have been translated and printed, with numerous religious tracts, and scattered abroad. A spirit of inquiry has been awakened. Individuals have come from the interior, several days' journey distant, seeking the foreign teacher. A vast amount of preparation for the wide dissemination of the gospel has been effected. That it has been perfected only in solitary cases through faith unto salvation, is attributable not so much to the grossness of heart, the dullness or the perverseness of the Siamese, we are constrained to believe, as to our own languor of faith and zeal. The Siam Mission has not been duly sustained. The oldest member of it, and the founder, has virtually, so far as concerns the ministry of the gospel, with temporary intermissions labored alone. *How shall they hear without a preacher? and how shall they preach except they be sent?*

Connected with the Siam Mission is a Chinese department, with a Chinese church and Chinese native assistants, but not with an American missionary. In Siam, also, are Peguans, some of whom have received the gospel; and far inward, along the northern and western frontiers, are Siamese Karens, now connecting by mountain passes with Burmah, but more accessible, it may be found, for American missionaries by way of the tributaries of the Meinam.

The evangelizing of Burmah, (meaning by Burmah the Burman Empire as constituted when it was first entered by the missionary, extending to the Bay of Bengal on the west, and southward to the Malayan peninsula, embracing Arracan and Tenasserim,) the evangelizing of Burmah may be regarded, so far as concerns the present comparison, as one enterprise, though prosecuted for the greater efficiency in several separate missions.

The claims of this enterprise on American Baptists are marked and peculiar. Apart from all that gives it interest and attractiveness in the number, character or relations of the diversified population of Burmah, amounting at a moderate estimate to some six or eight millions, Burmans, Karens, Peguans, Tounghoos, Kemees, Salongs and Shyans;—apart, also, from whatever in the physical features of the country, its healthfulness and accessibleness, or in its civil, political and

religious constitution, invites to the prosecution of the work ;—the assignment of it to us was so evidently of God, and its progress to the present day has borne such marks of his presence and power, we can only regard the service as a divine commission to be sacredly discharged, a work to be prosecuted zealously and unremittingly until it is done. To accomplish this enterprise was the primary object for which the General Convention was constituted. Its execution is reserved to us by the general consent of the Christian world. The claims of the Burman Missions to the support of the Union, if we view them from this point, are not comparative, but absolute. The question before us is, simply, How may these claims be best fulfilled ?

Assuming that Burmah is to be evangelized by American Baptists, by the will of God,—the following general principles, among others, are obvious to be noted in respect to the mode of procedure.

1. The scale of preparation, the general outline of plan, the entire array and bearing of the enterprise, and of all engaged in its prosecution, should be adjusted to the work, whatever its largeness or difficulty, as to a work sure to be done. There ought to be a boldness of conception, a directness of measures, and a generosity of supply of stores and men, commensurate with the end to be gained, and with the purpose, under God, of attaining it. Supplies should not be stinted to the obvious existing demand, the demand being restricted not by the nature of the enterprise, but by adventitious temporary circumstances. There should be a forestalling in supply, a forestalling not of necessity merely, but of opportunity. Burmah Proper at this moment is apparently shut to the missionary, but God will open it. Supplies should be in prospect of its being opened. Arracan and Tenasserim bordering on it, should be surcharged with men. Labor, there, cannot be applied in vain ; while men will be in training for “the regions beyond.”

So, too, on the reöpening and reöccupancy of Burmah Proper, our aim and effort should be not penuriousness, but exuberance of supply ; our measure not what we may safely withhold, but what effectively bestow ; our object not tolerance, but conquest. A hesitating, doubtful tenure of two or three widely-sundered positions, is unworthy of the enterprise. The Irrawaddy, in the shortest time possible, should be lined with mission stations. The plan of depositing the printed word of God in every city and village, by missionaries and native assistants, projected years since, should be put in effect. The sound should go out into all the land.

2. In distributing supplies and extending our line of operations, while we are slow to abandon what, with much toil and hurt perhaps, we have won, we must be prompt to push our successes, seizing our opportunity and pressing on where God leads the way. “Work where God works and when God works ;”—no rule is more just, rightly interpreted ; none surer to profit, rightly applied. The bearing of this rule applied to the evangelizing of Burmah, none conversant with the enterprise can mistake. Our thought in sending the missionary, was to evangelize Burmiana. It is part of our purpose still. We believe it is God’s purpose. Our brethren who toil in this part of the vineyard, work where and as their Lord appointed, and shall not lose their reward. They are to be sustained, and their number, as we have intimated, is to be multiplied in generous measure, God adding to their bounds and to their increase. Meanwhile, on either hand, in the paths of the wilderness, on the plains and among the hills, are seen the footsteps of a present God travelling in the greatness of his strength ; and a people unthought of, unknown, but almost equalling the Burmans in multitude, come bending to serve him. They come as clouds, and as doves to their windows ; their converts are as the drops of the morning. We magnify the grace of our God ; we adore his sovereignty. “He hath mercy on whom he hath mercy ; as he hath also said, I will call them my people, which were not my people.”

The claims of the Karen Missions upon the Missionary Union, to a free, earnest, unmeasured support, so far as may promote their effective working, are paramount to every and all other. Beyond all known precedent, the Karens are a people for whom the Lord has prepared his way. Were the instrumentality adequate, were the company of preachers great, like the multitude of companies of hearers, the millions of Karens of even the present generation would receive the gospel of the Son of God. A nation would be born in a day.

On behalf of the Committee,

S. PECK, *Cor. Sec.*

The committee to whom was referred the paper on the Comparative Claims of Missions to Reinforcement, beg leave to report :

1. That they regard the subject of the paper as one of the gravest importance and responsibility.

2. That the proper adjustment of these claims, from the nature of the case, requires a careful and minute survey of the intrinsic claims of the several missions.

3. That these intrinsic claims, for the most part, can be presented by no others so well as by our missionaries connected with the several missions ; and that the comparative claims of the several missions can be adjusted by none so well as by the Executive Committee, who are charged with the immediate supervision of the whole work.

4. That, as it regards the distribution both of laborers and of supplies, the success of the enterprise will be likely to be promoted by a generous confidence in the Executive Committee, from our brethren who labor abroad and from those who contribute at home.

5. That we recommend the paper submitted to our examination, in its general outlines, as to principles, specifications and conclusions, to the approval and adoption of the Board, with the simple suggestion of the inquiry, whether Burmah Proper and the Peguan department do not require greater immediate attention than is specified in the paper.

#### REPORT ON INDIAN MISSIONS.

The committee to whom was referred so much of the Annual Report as relates to the Indian Missions, respectfully present the following report :

There are at present four Indian missions under the patronage of this Board: the Mission to the Tuscaroras, in the State of New York, having passed under the control of the New York Baptist Convention. A peculiar interest attaches to these missions. The question of their separation from the Board has been often considered, but there has always been manifested on the part of the friends of the Union, a great unwillingness that any such measure should be adopted. There is in almost every mind a feeling of obligation to make some atonement, by means of Christian charity and liberality, for the grievous wrongs which the aborigines of this country have received at our hands. And were the expense attending the support of these missions much greater than it is, your committee suppose that it would be the duty of the Board, a duty in the discharge of which they would be sustained by the wishes and approval of the entire body of our contributors, to extend a generous support to these missions so long as the missionaries desire to hold their present connection with this body. And so long as on this continent, and even on the territory of States included in the home field of the Union, heathen tribes exist who are dependent upon us for the bread of life, a great missionary organization like this cannot well become insensible to their appeals, and confine its attention to the heathen of other continents. While our ears are open to the faintest cry which comes from

the far east, we cannot close them against the voices of the dying multitudes close at hand.

The Mission to the Ojibwas, at Sault de Ste Marie, and the Mission to the Ottawas in Michigan, are exerting a steadily increasing influence by means of school education, instruction in the arts of civilized life, and the preaching of the gospel. The last named tribe is now greatly reduced in numbers. The mission must ere long be brought to a close, by the extinction of the tribe itself, unless the few survivors can be induced to remove to the Indian Territory.

The results of the labors of our missionaries, connected with the Shawanoe Mission, are an illustration of the superior advantages of mission labor in the Indian Territory. The people are advancing in the knowledge of civilized life and of the Christian religion.

The same remarks may be made respecting the Cherokee Mission.

The Annual Report presents a view of the connection of slavery with the churches under the charge of this mission. Your committee have given careful attention to this subject, and, besides that portion of the Report now named, have read the correspondence between the Executive Committee and the mission; and your committee desire to state that they fully approve of all the steps which the Executive Committee have taken, with a view to ascertain and to present to this Board the facts relating to the subject. The inquiries presented by the Executive Committee to the mission, have related to all the parts of the subject, and the missionaries appear to have taken pains to supply the information desired. The report presents a brief, but exact statement of the case. No missionary, no assistant missionary, or native preacher, owns slaves. Of about 1,200 members in the churches, only four own slaves,—three of whom were slave owners by inheritance, before they became members of the churches.

So far as the influence of the Executive Committee, acting in concert with the missionaries, is concerned, your committee find good reason for repeating and endorsing the language of the Annual Report: "Things are in a fair train to lead to the utter extinction of this evil in the Cherokee churches. The instructions of the missionaries and other influences at work in them, [the churches,] are tending in the right direction. The Committee desire to give the mission their full and hearty coöperation in respect to the result aimed at,—viz. a complete separation of the churches from every form of slavery."

This language is based upon a principle recognized by your committee, that the entire removal of American slavery from churches, whose ministers receive their pecuniary support, either in whole or in part, from this body, is an indispensable condition on which this Board will continue to extend its aid. They desire to recommend that this Board approve of the measures which the Executives have already adopted, and that they be instructed to employ all proper means to guard against any extension of slavery in these churches, and also to provide for the entire removal of the evil at the earliest possible day.

#### REPORT ON THE SIAM AND CHINESE MISSIONS.

The committee to whom was referred so much of the Report of the Executive Committee as relates to the Siam and Chinese Missions, respectfully report:

That the Mission to Siam is marked by encouraging events and indications; and your committee most cordially approve of the late appointment of another missionary, Rev. William Ashmore, for that extensive field of missionary labor.

The report respecting the Mission to China, furnishes much ground of gratitude and encouragement. It should induce augmented and persevering efforts to evangelize that ancient and vast empire. The painful and protracted illness of nearly

all our beloved missionaries at these stations, has demanded and received, the tenderest sympathies of their brethren and friends, while the restoration to health and usefulness of these devoted servants of God, calls for renewed thankfulness and praise.

Your committee would further say, that the present political and commercial condition of the greater portion of the world, and especially many relations of much of it to our own favored country, are among the signs of the times which loudly call on the lovers of Zion and of man, to task their faculties, appropriate their means, and wield their influence, toward the consummation of the gracious predictions and promises of Jehovah concerning Israel and the nations.

We cannot, without disregarding our feelings, withhold an expression of our hearty approval of those operations of the missions, to which our particular attention has been directed; nor would we ever forget that all their prosperity has been derived from the blessing of Almighty God, and that all our future success will hang upon the pleasure of his throne.

#### REPORT ON PUBLICATIONS.

The committee on Publications respectfully submit the following :

The portions of the Report submitted to their consideration relate to the following topics; viz., the change in the proprietorship of the Macedonian, and the method of publishing that paper and the Magazine; the circulation of these periodicals; their gratuitous distribution; and Mr. Gammell's history of our missions.

The Union is now the exclusive proprietor of both its periodicals. They are printed in the best manner, at the least cost, and the subscription price is graduated to the lowest terms upon which they can be made to support themselves. All this is precisely as it should be. It regards these publications as agencies for the benefit of the cause they advocate; to be employed as widely and vigorously as may be, within this limit of their self-support. It arranges the merely business transactions connected with them, upon the principles which should govern every intelligent Christian in all such transactions. It aims to do the best thing, in the best manner, and at the least expense. Upon these principles all the purely business transactions of the Union should at all times be conducted.

Notwithstanding the character which these periodicals have acquired, and the cheapness at which they are afforded, their limited circulation continues to be a matter of serious regret. We have reason to be grateful that within the present year the edition of the Magazine has increased to 5,000 copies, and that of the Macedonian to nearly 30,000. Still it is difficult to believe that of the 150,000 families to which this Union has a right to look for encouragement and support, more than 100,000 of them take neither of its periodicals: that of the 3,500 churches, in more than 2,000 of them neither of these periodicals has a subscriber. Yet with all this, it is farther to be regretted, that complaints are still occasionally urged, because the gratuitous circulation of the Magazine has been discontinued. It is not the place of your committee to inquire with reference to the motives which have induced any minds to doubt the wisdom of discontinuing this gratuitous distribution. But it is pertinent for them to say, that in their judgment, that distribution was wisely discontinued, and that it cannot be revived without incurring a current expenditure of from \$1,000 to \$2,000 per annum. It surely cannot be the part of wisdom, or of duty, for this Union to incur this additional expense for this mere purpose of gratuity.

The Macedonian is sent gratuitously to every pastor whose address is known, and who does not receive it in some other way. This is well, and should be continued. Its facts are briefly and clearly stated to the masses of our people; to those masses its appeals are made; into those masses its earnest spirit should be infused. But

no pastor can have that knowledge of our work which his responsibilities demand, without the regular and careful perusal of the Magazine. No layman can discharge his duty to the cause, who does not by such perusal keep alive within himself a vivid apprehension of the condition, the necessities and the encouragements of that cause.

By many the monthly visit of the Magazine is hailed with gladness. It stirs afresh the fountains of feeling, furnishes topics for reflection and remark, and is regarded as a source of unfailing interest at the Monthly Concert. It should be so regarded by all. And instead of the occasional complaint that its gratuitous distribution has been discontinued, it would be wise for pastors to place their own names at the head of the subscription list in their several churches, and thus accomplish the double purpose of securing its benefits for themselves and inducing others to secure them.

We all know the power of example, and that power may be as effective in this work as elsewhere in the world. In a church which was making a large annual increase of its missionary contributions, one of our most intelligent laymen remarked to his pastor, "You do n't know how greatly in this matter we are indebted to your example. Others have preached well about missions here, but when, in addition to the preaching, we saw that with limited means you were heading the list from year to year, with a generous subscription, we felt that something was to be and would be done." And in all sober earnest that church began its work.

Let pastors pursue a similar course with reference to the Magazine. Let their names, if need be, head the list of its subscribers. Let their example as their precept say, this is a periodical of which no Christian family can afford to be deprived. And we may hope ere long to find that instead of 5,000 subscribers it has 50,000.

Very much the same is to be said of Mr. Gammell's history of our missions. Its literary merits are of the first order. Its value as a history is sufficiently tested by the most competent authorities. And it is safe to say, that with all our commendations, we are in little danger of placing an undue estimate upon its value. It is a pleasure to know of the sale of 6,000 copies. But when we remember these 3,500 churches and 150,000 families, we are ready to exclaim concerning these 6,000 copies, "What are these among so many!" and to pray that they may be multiplied among the multitudes, until every heart has tasted and been refreshed.

Your committee regret to learn that with all efforts to prevent it, the Magazine has in some instances continued to fail to reach its subscribers in season for the monthly concert.

They, therefore, take the liberty in conclusion to suggest

1. That vigorous efforts be continued to place a copy of the Macedonian in every family connected with our churches and congregations.
2. That pastors interest themselves to increase the circulation of the Magazine, by placing their own names at the head of the list of subscribers in their several churches, or by such other methods as they shall deem most effective.
3. That especial care be taken to have the Magazine forwarded to the several places of its destination, in season to be received at least three days prior to the monthly concert.

#### REPORT ON THE ASSAM AND TELOOGOO MISSIONS.

The committee to whom was referred so much of the report of the Executive Committee as relates to the Assam and Teloo goo Missions, submit the following :

The mission to the Teloo goos has been so recently and fully discussed by the Board, that your committee deem it only necessary to say, that from the state of the church, the prosperity of the schools, the prevailing desire for books, and especially from the increase of preaching, we have reason to hope for a large measure of success.



One of the laborers in the Assam Mission has recently found his grave in the deep. This mission has powerful obstacles with which to contend. Caste, Shaster and Priest, exert a formidable influence against the missionary. Still the measure of success already obtained is such as should encourage us to go forward and fully sustain the mission.

On account of the difficulty of reaching the people, as in other missions, our hope of success in Assam must largely rest upon efforts for the young. God has smiled upon the schools. Several of their members have been converted. Their representatives are with us to-day. The spirit of inquiry is increasing among the people, and we hope the day is at hand when the iron bands of superstition will be burst asunder by the Spirit of God, and a glorious harvest gathered in.

We learn with great pleasure that it is the intention of the Executive Committee to send three men to Assam, with special reference to the increase of the preaching force of the mission. The preached gospel, attended by the influences of the Holy Spirit, is our main dependence in all our labors.

The central position of Assam, and its proximity to other promising yet unoccupied fields, make it one of our most important missions. Moreover, with even ordinary progress, we may hope that soon our brethren here and those in Burmah will meet, and thus join field to field in the good work.

Your committee are impressed more than ever with the fact that in all the field, both at home and abroad, we must have the divine influence. Paul may plant and Apollos water, but God must give the increase.

#### REPORT ON KAREN MISSIONS.

The committee on the Karen Missions submit the following report:

The Karens are distributed into two branches, the Pwos and the Sgaus, who are about equally divided. They are found in and around Maulmain, Tavoy, Mergui, Rangoon, and on the borders of Siam, along the mountain sides and on the banks of the rivers, in all southern Burmah. They speak two different dialects. Hence for the present, different books are to be provided for each, and different teachers are required to be devoted to their interests. Attention had been paid by the missions to both branches. But the larger measure of labor had been bestowed upon the Sgaus, and among *them* has been enjoyed the largest measure of success. It is now about twenty years since the Karens were introduced to the mission under the labors of the lamented Boardman. They have seemed from the beginning a people prepared of the Lord. The progress of the gospel among them has been a perpetual triumph. While in some of the missions, much preparatory labor was to be performed, here God had opened the way of the gospel as if almost by miraculous interposition. The reaper has quickly followed the sower, and he that came to cast in the seed has filled his bosom with the sheaves.

In the various divisions of the Karen field, at least eighty-five Christian churches have been organized. More than 12,000 persons have given evidence of regeneration, of whom upwards of 7,000 have been baptized. Hundreds of these converts have departed in faith, the first-fruits of the Redeemer's triumph among them. Thousands remain, to take part in promoting the conquests of the gospel, and to aid in leading their countrymen to Christ.

The Karens, to whom the gospel has come, are assuming, under the superintendence of the several missions, the characteristics of a truly Christian people. The feature which seems fraught with the deepest interest and encouragement, in this respect, is that the Karen churches are coming up to the work of sustaining their own religious and educational institutions. The Sandoway Mission, having peculiar facilities in this regard, has nobly undertaken the work. Here the con-

verts have erected chapels, sustained schools, and, in some instances, supported their own pastors, and sent forth native laborers, with comparatively little aid from the mission, to the destitute population around them. The Karen churches in connection with Maulmain and Tavoy, according to their numbers and ability, have not been wanting in similar endeavors. The whole system of efforts necessary to the piety, intelligence, elevation and prosperity of a truly Christian people, has been in several places set in order, and the blessing of the Divine Spirit accompanies the work.

Still the superintendence of American missionaries cannot be dispensed with. The Karen Christian communities, in their infant state, need the vigilant eye and the steady hand of men of large experience, sound judgment, and great practical wisdom and efficiency.

The committee have no new measure to recommend. They congratulate the Board on the signal success which has crowned their endeavors in these fields, and urge the continued prosecution of their efforts on similar principles.

#### REPORT ON AGENCIES.

The committee to whom was assigned the section of the Annual Report relating to Agencies, present as follows :

Your committee would rejoice if wisdom were given them to report a plan of agencies liable to no objections in principle, and no default or friction in action,—but such a consummation will long be deferred. At present, our aim must be an approximation towards the least objectionable and the most efficient system of home operations ; and, with this system in view, we are unprepared to advise any material departure from our existing order of agencies. It is not so much a new plan of measures, as the missionary heart, universally diffused, that is needed. To secure this chief object, the suggestions in the Report submitted to your committee claim earnest consideration. We commend the vigorous use of the press, both in its sheet and its volume issues ; but with all the difficulties and evil prejudices inwrought with the subject, we more especially commend the agency of living men of God, as indispensable to enlisting the great masses of our churches in the successful prosecution of the home work of missions. We doubt if any uniform method of procedure can be devised to meet the different circumstances and exigencies of the widely different sections of country embraced in this organization, nor are we sure that such uniformity of means, if practicable, is of very essential importance. But we would plead before all churches, and particularly before all pastors of churches, for much thought, much prayer, much reading, much preaching, much conversation, much giving, and much weeping at the cross of Christ over the impending religious destinies of mankind. If these simplest works of our faith are habitually performed by all Christian disciples, we are certain that the happiest home and foreign results must follow, and that the Master will say, Well done.

The committee venture to suggest, that, while there should be no abatement of our agencies in the eastern and middle States, but rather a vast increase of home efficiency here, whether we ought not to furnish an extended and thorough living agency to the new and great western States,—an agency attended, perhaps, for the first ten years, with as much outlay as income, but which in all after years may yield the thirty, sixty, and hundred fold for all the toil and expenditure incurred. We think it time to say practically, that the value of a travelling and preaching agency depends only in part on immediate receipts. Over an immense portion of the field of our home operations, we believe the most important present agency is in sowing the seed of future harvests.

We add our profound conviction of the utter impotence of all human agencies and might, *unless interpenetrated* and made effectual by the Spirit from on high,—*for which infinite blessing* may every heart supplicate God.

prepared for extensive usefulness among their benighted countrymen. If the future, like the past, shall prove the comparative salubrity of this position on the coast, even for American missionaries, and the Executive Committee shall feel warranted to possess themselves of this position, perhaps we may congratulate ourselves with the hope that the days of feebleness and discouragement are ended, and that a glorious day is dawning, which will witness the fulfilment of the promise, "Ethiopia shall soon stretch out her hands unto God."

With confident assurance that the Board will cheerfully authorize such additional expenditure as may be deemed wise by the Executive Committee for preserving what has been gained, and resuscitating the waning fortunes of this mission, your committee refrain from appending any resolution to their report, and respectfully submit the above suggestions to your consideration.

#### REPORT ON FRENCH AND GREEK MISSIONS.

The committee to whom was referred so much of the Annual Report as relates to the French and Greek Missions, beg leave to report that they are exceedingly happy to find that the French Mission appears to have got out of the straits, and away from the winds, which prevail along shore, into deep water and plain sailing. For many years associated with the Greek Mission, in the minds of its friends, on account of its numerous embarrassments and its limited apparent success, it seems now to have secured a strong foothold upon the soil, and a place in the affections of many of the French people. We hear, on every hand, of an efficient distribution of labor, of new centres of operation, of new organizations to give solidity and permanency to the conquests already achieved, and of new laborers, and increasing numbers converted to the truth. The efforts at the capital, though attended with some success, have been suspended, and the laborers transferred to more productive and less expensive fields.

Young men are offering themselves as laborers in new and interesting fields of missionary enterprise, or as students, to prepare themselves for missionary work. The churches are increasing in number and in their membership, and the seed, which has been buried long, is germinating, and the fruit appears. We are the more happy to acknowledge these tokens of Divine favor, because France is a field in which faithful men have labored under many discouragements, and with little to cheer them.

Of the importance of this field it is not necessary for us to speak. The eyes of the world are open, and the influence of evangelical sentiments, if once firmly established, will reach points which can be touched through no other agencies. When a nation which will prove the surest safeguard of the nation, it becomes us to consider well, whether her benevolent position does not give to her the power of doing good to the world. Christian France, if she may be true for herself, in crippling the efforts of any other nation, looks to France mainly for deliverance and redemption. We, as workers for the mission, in France a large share in the fervent prayers of the people, and the people of God, and we trust the day is not far distant, when the magnitude of the work, which is before us, shall be fully appreciated.

The committee to whom was referred so much of the Annual Report as relates to the French and Greek Missions, beg leave to report that they are exceedingly happy to find that the French Mission appears to have got out of the straits, and away from the winds, which prevail along shore, into deep water and plain sailing. For many years associated with the Greek Mission, in the minds of its friends, on account of its numerous embarrassments and its limited apparent success, it seems now to have secured a strong foothold upon the soil, and a place in the affections of many of the French people. We hear, on every hand, of an efficient distribution of labor, of new centres of operation, of new organizations to give solidity and permanency to the conquests already achieved, and of new laborers, and increasing numbers converted to the truth. The efforts at the capital, though attended with some success, have been suspended, and the laborers transferred to more productive and less expensive fields.

the days of its first proclamation, to the Jews a stumbling block, and to the Greeks foolishness: but they also know, and they dare not disregard the fact, that it is to *all*, both Jews and Greeks, the power of God and the wisdom of God. Your committee are satisfied, however, that the number of persons who give evidence of conversion, in any given period, is not the only thing upon which to predicate the success or failure of missionary labor. While one man may strike into a soil prepared by a long series of favoring providences, another may strike into a richer soil, so overrun with weeds and so hedged in with difficulties, as to require a long and tedious preparatory labor before he can cast in the seed and reap the harvest. While one is gathering in his ten fold for the seed sown, receiving in a short time all that the nature of the soil will ever give him, the other may be preparing ground for seed which shall ultimately give back to him and to the church an hundred or even a thousand fold.

While we are not permitted to speak of the Greek Mission in the same terms which can be employed of other and more favored localities, yet we are glad to be able to testify to the entire competency and faithfulness of the missionaries there employed, and we are inspired with the greater measure of hope in reference to the future from their unwavering faith and their untiring perseverance. Your committee do not feel willing, under the circumstances, to utter one word which shall look to the immediate abandonment of that mission. The future they leave to the future, but the present is too hopeful for either despair or despondency. The darkness which overhangs the mission is not universal. The parting clouds have shown the Sun of Righteousness already in his course through the moral heavens, and a single ray, clear and bright, has fallen upon the land once bathed in its heavenly light.

Obstructions imposed by government have been removed. The leaven of the gospel has already begun to work. Access to the Greek people may be had in any desired measure, and the germs of more liberal principles, both in civil and ecclesiastical affairs, are beginning to appear. The confidence of the people, which was for a season withdrawn from the missionaries, has been regained; all the means and appliances for successful missionary labor have been perfected, and more than all and better than all, God has distinctly shown his hand, rifting the cloud and pointing to the open sky.

In view of these facts your committee dare not take the responsibility, till the Master of the vineyard give evidence of his impatience, of saying, "Cut it down;" but recommend, rather, that we dig about it more perseveringly, and enrich it more liberally, and if it bear fruit, well,—and if not, "*after that thou shalt cut it down.*"

#### REPORT ON BURMESE MISSIONS.

The committee on the Burmese Missions respectfully submit the following report:

The missions among the Burmese, though first in our affections and more tenderly cherished perhaps than any other, have seemed to be in danger, within a few years past, of losing a portion of the regard they had so long retained. Other fields, of apparently easier culture and promising more immediate and more abundant fruits, have seemed to present superior claims. The long period elapsing between seed time and harvest among the Burmese, has often been spoken of in comparison with the field, already sown of God and white to the harvest, among the Karens. We have thus been in danger of undervaluing what has really been accomplished among the Burmese.

The additions to the Burman churches at Maulmain and Amherst, within the past year, it is true, have been small in comparison with those of some of the other missions. There has, nevertheless, been progress. The bread cast upon the waters from the *schoolroom* and the printing office must, hereafter, when the many

## MEETING OF THE MISSIONARY UNION.

The American Baptist Missionary Union held its thirty-sixth annual meeting with the Washington Street Baptist Church, commencing Thursday, May 16th, Hon. George N. Briggs, of Massachusetts, President of the Union, in the chair. After prayer by Rev. Amos Sutton, an appropriate address was delivered by the President.

A committee appointed to ascertain the number of members present, reported that the whole number of names enrolled was 374, of whom 277 were ministers of the gospel, and 97 laymen. From Maine there were nine members; New Hampshire, six; Vermont, six; Massachusetts, sixty-four; Connecticut, seven; Rhode Island, six; New York, one hundred and sixty; New Jersey, sixteen; Delaware, one; Pennsylvania, sixteen; Ohio, fifty-two; Michigan, fourteen; Indiana, one; Illinois, ten; Wisconsin, two; Canada West, one; Returned Missionaries, three.

Rev. M. J. Rhees, Secretary of the Board of Managers, read the following communication from that body, which was accepted.

## REPORT OF THE BOARD.

To the American Baptist Missionary Union, the Board of Managers respectfully present the following report:

During the past year the blessing of God has rested upon the missions under the care of the Union. The missionaries have been prospered in their labors, and many souls have been brought to the knowledge of the truth as it is in Jesus. The Executive Committee have exercised a careful supervision of the missions, and have reinforced them to the extent of the means at their disposal.

At the meetings of the Board, on the 14th and 15th inst., that Committee reported its doings; which, after a careful revision by special committees, and free discussion in the Board, have been approved by that body. An abstract of the Report itself, and also of the Treasurer's Report, will be read to the Union. Reports from some of these special committees, will be submitted to the Union for the information of all its members, and for their consideration.

1. One of these is on the Resuscitation of the Ava Mission, upon which the Board resolved to reënter Burmah Proper and resume that mission.

2. Another is on the Indian missions, so far as relates to the Cherokee Mission, and which the Board believe presents that subject in its true light.

3. The report on the Bassa Mission will also be presented, as an important document to awaken sympathy for ignorant and down-trodden Africa.

4. A report on the subject of a change in the time of holding the Annual Meetings of the Union, with a view to facilitate its financial operations, is also submitted for consideration.

5. A paper from the Executive Committee, on Reinforcements and Appropriations for 1850-1, the Board recommend to have read and made the order of the day for the Friday morning session of the Union.

6. The Board recommend that the Annual Sermon be preached on Thursday evening, at 7½ o'clock; and that the designation and farewell services connected with the departure of the missionaries during the ensuing season, be attended to on Friday afternoon; and that these services consist of the reading of the instructions of the Executive Committee, the designation prayer, some parting words from the missionaries, and the farewell address to them and to the Union, by Hon. G. N. Briggs, President thereof.

All which is respectfully submitted.

ELISHA TUCKER, *Chairman.*

M. J. RHEES, *Sec. Secretary.*

A Committee of one from each state embraced in the home field of the Union was appointed, to nominate twenty-five persons as members of the Board of Managers. A committee of seven persons was also appointed to designate a place for holding the next annual meeting, and to nominate a person to preach the annual sermon.

The Treasurer read an abstract of his Annual Report. The Home Secretary read an abstract of the Annual Report of the Executive Committee. Both were accepted. The report of the Committee on the Resuscitation of the Ava Mission was adopted. The Committee on Changing the time for holding the Anniversary of the Union reported.

#### CHANGE OF ANNUAL MEETING.

The committee to whom was referred the subject of a change of the time of holding the annual meeting of the American Baptist Missionary Union, from the month of May to the month of September or October, are unanimously agreed in the following report:

They are not prepared to recommend any action at this time upon the subject they believe, however, that its grave importance commends it to the consideration of the members of the Union. That the present system is attended with serious disadvantages is very clear: whether another could be devised which should obviate these, without creating others equally or more serious, is the difficult question. The month in which the annual meeting is now held, is crowded with anniversaries of leading institutions, and is a month of pressing engagements with business men of almost every vocation. But these are not the chief difficulties. The chief difficulties relate to the financial affairs of this body. The members of the Union have observed, with regret and alarm, a large and annually increasing sum in the receipts of the Union, crowded into the last month of the financial year. Of the receipts reported by the Treasurer, yesterday, \$36,257.69, or more than two-fifths of the entire donations of the year, were reported as received during the single month of March. It is doubted whether this evil can be cured while the annual meeting remains so near the close of the winter months. It is in these months that the collections in the principal towns and cities must be made, and though by increased painstaking the evil may be partially met, by pressing collections elsewhere in other seasons, the collections in these cities and towns will always rise to so large a proportion as to give this inevitable feature to our financial affairs, so long as our financial year closes as now.

The dangers of such a system are apparent. The first six months of the financial year pass away with small receipts, but the expenditures do not wane in the same proportion. It becomes necessary, therefore, to commence the last half of the year by borrowing large sums in anticipation of receipts to come in at the very end of the year, occasioning not inconvenience only, but the necessity of expending large amounts in payment of interest. These receipts, as has been said, come in large proportions from commercial towns and cities. Let, then, sudden revulsions occur in commercial affairs in the months of January or February, and revulsions in the financial affairs of this body become inevitable. We have strained our present system to its utmost tension. God has mercifully delivered us at the latest moment, but it seems too much like tempting Him to continue the system without some attempts to provide a remedy for evils so manifest and so threatening. It is further worthy of notice, that under the present system the influence of the annual meeting upon the raising of funds is almost entirely lost. We come to our joyous gatherings, and then go home to six months of inactivity. Would it not be better if in some way we could make the incitements of these occasions our aids in the chief harvest time of the year?

But this is only one view of this difficult question. On the other hand, we have hitherto held our annual meetings in the spring, and the annual meetings of our Associations and State Conventions are adjusted to this arrangement. September and October are crowded with meetings of these bodies, and though it might be hoped that some week in these months would be cheerfully yielded to an imperious necessity, it is only such a necessity which would justify the call for such a concession. Other objections there are, scarcely necessary to be considered in detail, which will occur to every mind. In the face of such objections no change should be made with-

out the gravest consideration. Your committee recommend such consideration, under the light both of our past experience, and of the future developments of providence.

Your committee will only say, further, that should a change at any time be made, they would recommend that the arrangement should involve, as an essential and important part, the holding of a missionary meeting in the month of May, in connection with other leading anniversaries,—a meeting which in their opinion could be made of great interest and importance.

The subject was referred to a Committee consisting of Rev. Messrs. J. W. Parker, of Mass., J. Stevens, of O., H. Fletcher, of Vt., M. Allen, of Mich., A. D. Gillette, of Pa., S. S. Cutting, of N. Y., J. D. Cole, of N. Y., M. J. Rhees, of Del., and Mr. D. M. Wilson, of N. J.,—to report next year.

The Committee, appointed last year, to equalize the apportionment of members of the Board of Managers among the several States, presented the following report, which was adopted.

Your committee are unable to fix upon any plan, or ratio of apportionment, other than that which has already been adopted by the practice of the Union. The committee, therefore, recommend, that the subject be left without any new order being established by the Union, and that the vacancies be filled by men from the States now represented in the Board of Managers, and according to the ratio of apportionment hitherto adopted.

So much of the report of the Committee on Indian missions, as pertains to the Cherokee Mission, was accepted.

The Union proceeded to the election of officers, and of members of the third class of the Board of Managers. \*

The Committee appointed for that purpose recommended that the next annual meeting be held in Boston, Mass.; that Rev. William Hague, D. D., of N. J., preach the annual sermon, and that Rev. V. R. Hotchkiss, of N. Y., be his alternate. The report was adopted.

A Committee consisting of Rev. Messrs. B. Stow, D. D., J. G. Warren, and E. E. Cummings, was appointed, to consider the subject of a provision for the support and education of the children of such missionaries as may die in the service of the Union.

The special report of the Executive Committee, on the Reinforcements and Appropriations for 1850-1, was read by the Home Secretary.

#### REINFORCEMENTS AND APPROPRIATIONS FOR 1850-1.

The missions have sent home estimates of reinforcements and appropriations needed within the year ending March, 1851; and if taken as they stand its expenditures cannot be less than from \$120,000 to \$125,000. The question, therefore, is submitted to this body, Shall the Board assume the responsibility of making the reinforcements and appropriations asked by the missions, or shall their estimates be reduced?

It may be well to state, that every mission is expected to furnish a minute annual estimate of its expenses for the year on which it is about to enter. These estimates are revised, first by the Secretaries and Treasurer, and afterwards by the Executive Committee,—when such items are rejected or retrenched, as may be with the least injury to the missions, until the schedule of appropriations corresponds with the probable receipts for the same year. But the Committee are now perplexed. They are not prepared to reduce the appropriations, or to make them the basis of the year's expenditure.

1. They hesitate to enlarge the expenditure. The ratio of increase in the contributions of the last four years, is not favorable to a large advance the present year. The effort to pay the debt of \$40,000, swelled the donations and legacies of the year in which it was made, to upwards of \$100,000; but that was \$28,000 more

\* For a list of the persons elected see a subsequent page.

than the Triennial Convention received in any previous year, and \$42,000 above the average of the four years next preceding the reorganization. In the year ending with March, 1847,—the first of the Missionary Union,—the amount of donations and legacies was \$85,000, and it has risen in no subsequent year higher than \$89,000. The average for each of the last four years, has been \$86,664.91; and little more has been done in the year ending with March, 1850, than to maintain this average. While these statements show an increase of nearly \$30,000, over the average of the four years ending with March, 1846, there is little in them to authorize the expectation of sustaining an advance of twenty thousand dollars in the annual expenditures.

Again: Kindred objects of benevolence will make larger drafts on the contributions of the churches than they have done. The unequalled growth and vast responsibilities of our own country, have invested the work of home evangelization with an interest and importance that must command for it the earnest sympathy of every heart animated by Christian philanthropy or true patriotism. But besides the claims of new States and territories, five of the older States are now engaged in endowing six Colleges and Theological Seminaries; and from these States,—Massachusetts, Rhode Island, New York, Pennsylvania and Ohio,—the Union has received, during the past four years, nearly three-fourths of all that has been contributed to its Treasury. Such enterprises will in the end subserve the evangelization of the world, but their immediate effect will be unfavorable to the foreign missionary treasury. How, then, can an advance of twenty thousand dollars, in the expenditures of the current year, be provided for?

2. But, on the other hand, the Committee are unprepared to reduce the appropriations asked by the missions, for reasons founded in the objects for which the increase is desired, and in the fruits of the missions. The objects are purely evangelical. Mission schools, except the theological, are necessarily of a mixed character, and have always occupied a secondary place among the means of evangelization,—receiving, exclusive of grants made by the United States government for educational purposes among the Indian tribes, no more than a twelfth part of the funds paid into the treasury. It is not for schools that additional means are now sought, but for the sending forth of men to *preach* the unsearchable riches of Christ as God giveth the opportunity. Some of these men have been seeking health under the genial influences of their early homes, and others have been recently appointed to fields in which overburdened laborers have fallen, or are now sinking under their cares. The contemplated reinforcement of the present year, including returning missionaries, is twenty-one,—seventeen of whom will be ready to sail the ensuing summer or autumn, and the Committee have hope of obtaining the services of the remaining four. The new laborers are designed for the Assamese, Burmese, Karens, Chinese and Bassas; and, assuming that Ava can be reoccupied, it would be difficult to decide from which of these nations the additional missionary might be the most safely withheld.

But with respect to the fruits of the missions. They furnish the strongest proof, of philanthropic endeavor and large success. The history of these missions, recently written, commands for them the respect of the Christian world, and we are so thoroughly committed to their support that there seems to be no alternative but to learn how much they need and to supply it. They have just passed through a year in which not one of them is known to have made a retrograde movement; all, with the exception, perhaps, of the Ojibwa, the Ottawa and the Bassa, have advanced; and several of them have made developments of spiritual life and power such as, in some respects, have had no parallel in any previous year.

There have been years in which larger accessions were made to the membership of the churches; but in their influence on the communities among whom they are planted, the number and character of the native laborers, the manifestations of



Christian beneficence among the converts, and the evident approach of native churches towards the power of self-support, the past year has been one of unexampled interest to the missions. These points have received their most impressive illustrations in the Cherokee Mission, among the Indian tribes; in the German and French missions, on the continent of Europe; and in the Karen missions, of south-eastern Asia. The Cherokee Mission is said to number more converts to Christianity, and to exert a stronger influence on the mass of the people, than any other mission among the aboriginal tribes of this continent. The pastors and churches of Germany are sending forth influences that bid fair to confer on central Europe the inestimable blessings of a pure Christianity; and the heroic men connected with the Mission to France, have brought out so many hidden proofs of spiritual power, that multitudes have heard the report of them with unbounded surprise. The Karen Mission at Sandoway, discloses some of the sublimest achievements of modern missionary effort. It tells us of more than forty Christian pastors, who voluntarily agree to depend for their support on as many Christian churches, in the jungles of Arracan and southern Burmah, the richest of which is worth less than a thousand dollars! It tells us, too, of Christian villages in the same regions, in nearly all of which Christian chapels have been built and Christian schools are sustained at the expense of a people who were regarded, only a few years ago, as the outcast race of an idolatrous land. In view of such results, wrought through missions in both hemispheres, can we do less than to give them enough to supply their necessities?

The Committee were instructed, at the last annual meeting, to gather information from all the missions as to the amount of money contributed by the converts for benevolent objects; and in answer to this call the missionaries have sent home many of the most instructive and encouraging statements ever received from their fields. Some of these have been published in the periodicals of the Union, and others are contained in the Annual Report submitted at the present meeting. From them it will be seen that the religion which we send to the nations prompts converts from heathenism to such deeds of beneficence, that to their power, yea, and beyond their power, they are willing of themselves to seek and to seize opportunities to relieve the suffering which surrounds them, and to spread the knowledge of Christ to the regions beyond. This large-hearted benevolence is developed in every mission, in every church, by nearly every member; and as a means of spiritual enlargement and Christian civilization in heathen nations, its great importance will be seen in every year's experience. It should not be lost upon us; but as an evident and precious fruit of wise and faithful missionary effort in time past, it should prove ample encouragement to increased activity and self-denial at home; and, as an example of the power of Christianity to fill the heart with generous impulses even in the most unfavorable circumstances, it might lead us to inquire how far we are under obligation to practise the beneficence which we teach the heathen.

This leads the Committee to state another consideration, in view of which they shrink from reducing the appropriations of the year. There are 3,500 Baptist churches, with 285,000 members, in the home field of the Missionary Union. But one half of the receipts of the past year were the contributions of persons in less than one hundred churches; of the remainder, one half was contributed by less than three hundred churches; and the balance came from about one thousand churches: leaving upwards of two thousand churches with at least 175,000 members that must have contributed absolutely nothing directly for the evangelization of the heathen,—an object which is to be accomplished not by the use of any one means, but by the use of all the means employed in the work of home evangelization.

The duty of doing this work, of preaching the gospel to every creature, in obedience to the great command of Jesus Christ, rests somewhere; and on whom, if not upon American Christians? To whom has it been more freely given? To whom have been more largely committed the means, the instruments and the opportunities

of extending it to the nations? Possessing the rarest facilities for the widest missionary effort, and the ability to meet its largest demands, ought not every church in this land, to be heedful of the voice with which Divine Providence seems audibly to speak, saying: If *thou* altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place; but thou shalt be destroyed;—and who knoweth whether thou art come to the kingdom for such a time as this?

With these considerations, which seem alternately to urge them forward and to drive them backward, the Committee pause. Shall they, in view of the blessed history and pressing wants of the missions, and of the power and duty of Christian men and women, advance where God seems to open and lead the way, or, warned by the risks of a sudden enlargement, shall they draw back?

For the Committee,

EDW. BRIGHT, JR., *Cor. Sec.*

Rev. Jonah G. Warren, of N. Y., offered the following resolution, which after an interesting discussion, which occupied most of the session of Friday morning, was adopted.

*Resolved*, That as members of the American Baptist Missionary Union, we will emulate the spirit and deeds of our faithful missionaries; and prompted by the calls of Providence and our own sense of duty, will respond liberally to the increasing demands made upon our resources, in striving to increase the income of the Treasury for the present year by at least twenty thousand dollars.

The services of designation, in respect to several returned missionaries and missionaries under appointment, were held on Friday afternoon. In the absence of the Foreign Secretary, from ill health, the Home Secretary read the

#### INSTRUCTIONS OF THE EXECUTIVE COMMITTEE.

The missionaries about to sail for Asia, in company with Rev. Messrs. Wade, Kincaid, Vinton and Bronson, their wives and Mrs. Cutter, are brethren William Ward, Samuel M. Whiting, William Ashmore, and Benjamin C. Thomas. The designation of Mr. Ward and Mr. Whiting is to Gowahatti and Sibsagor—stations of the Mission to Assam, the valley of the Brahmaputra—a field embracing a million and a half of souls, and from which the work of evangelization might be extended northward and southward and eastward, among tribes accessible to the Christian missionary. Mr. Ward goes to the place now made vacant by the death of Mr. Barker, to stand by the side of Mr. Danforth, the only missionary in charge of a station surrounded by a population of more than half a million of people. Mr. Whiting will be associated with Messrs. Brown and Cutter at Sibsagor, a station three hundred miles north-east of Gowahatti, where he will find one laborer absorbed with the great work of translating the Scriptures into Assamese, another with the no less indispensable service of printing them, and some hundreds of thousands of heathen willing to hear “the glorious gospel of the blessed God.” Mr. Ashmore is to join the Mission to Siam, to fill the place once occupied by Mr. Dean and afterwards by Mr. Goddard. There he will receive the fellowship and counsel of brethren connected with the Siamese department of the same mission; but on him will rest the sole responsibility of guiding a church embracing thirty members, and of making the truth known to the thousands of Chinese residing in Bangkok. Mr. Thomas will be connected with the Tavoy Mission, as fellow laborer with Mr. Brayton, in the province of Mergui, and with special reference to the Karens and Salongs. The station thus reinforced will have no more than two missionary families, upon whom will devolve the care of the churches now gathered, and the instruction of unevangelized Karens and the Salongs,—a people living on the islands between Mergui and Pinang, fishermen, lower in civilization than the Karens, yet possessing a written language and furnishing ample encouragement for missionary labor.

Thus every laborer, now set apart to the missionary work, goes to a mission in which are the manifestations of a present God; and each goes to engage in the highest department of missionary service, the *preaching* of Christ and Him crucified.

Dear brethren, these are the fields and this the work of which we put you in charge. In entering upon these fields and in fulfilling this service,

I. Keep ever in mind the design of your appointment. You are sent, in pursuance of the object for which the Missionary Union was constituted, "to diffuse the knowledge of the religion of Jesus Christ." This appointment involves several particulars. You are sent to Assam and Siam and Mergui. Your work is *there*—the foreign not the home work of missions. Henceforward your thoughts, your plans, your labors, and your hopes of usefulness mainly, must be there also. Your influence may not be confined there; your love and faith, your patient continuance in well doing, your constancy in trial and suffering, your limited or abundant success, may incidentally, will *assuredly*, we would say, react on the home field. But this is not the end of your being sent,—to do *us* good, to do *our home work*. We would value your aid, but we cannot claim it. The work abroad claims *all* your strength. It is greater than our work, and there are fewer to do it. Tell us that you need helpers, tell us that you need the means of efficient labor; but lay on us, and leave on us, the responsibility of sending the men and means.

You are sent to the *heathen* population of Siam and Assam and Mergui. You may meet, at least in Assam, with a community, not of large extent, bearing the Christian name, speaking your own native language, proffering to you the sympathies and courtesies of civilized life, and expecting from you in turn the attentions and services of a minister of Christ. Their distinguished moral worth, their benevolent interest and large liberality in furthering the designs of your mission; their seeming reliance on and cleaving to you, for their own spiritual edification, may assert stronger claims; and pressed by social, generous and even Christian impulses, without due forethought you may bestow on a few already instructed, or with the means of instruction in the way of life, the time and thought that belong to the multitudes of outcasts who throng around them. Unwittingly you may rob the *heathen*. Brethren, you are sent to the *heathen*, you are *debtors* to the *heathen*. Take heed that ye be faithful stewards, defrauding no man, fulfilling the service whereunto you now are appointed.

You are sent to diffuse among these heathen the knowledge of the religion of Jesus Christ; not earthly science, not art, not civilization. These follow in your train. The gospel *promises* the life that now is, as well as that which is to come. But these are not your aim. Your knowledge, the knowledge you seek to communicate, is the knowledge of Jesus Christ; Christ and him crucified; Christ first, Christ last, the alpha and the omega, the beginning and the ending of your mission.

What this knowledge is, what its essential truths, where the depository whence, and whence only, these are to be drawn, what its effectual working and manifestation, and by whose energizing, life-giving power, we need not now rehearse to you. God has called you, as we trust, and by his servants put you into the ministry; who have also extended to you the fellowship of the churches, and given their solemn charge.

II. Keeping distinctly in view the design of your appointment, consider, next, what are the essential preliminaries to its effective prosecution, and spare no personal effort or sacrifice to secure them. The most obvious of these is a knowledge of the language, character, and state of the people to whom you are to communicate the knowledge of Christ. You must know their *language*, not simply to read it, or to understand it read or spoken; but to speak it correctly, fluently, as your own native tongue. And to do this you must mingle and converse with the people. Dictionaries and grammars and reading books and pundits will not do it. They may make you correct critics, but *stammering preachers*.

Our earlier missionaries, without grammar or dictionary, except as made by themselves, have not betrayed any special unfamiliarity with the languages of the heathen among whom they have preached the word. Every heathen was a teacher, every conversation a lesson. It was the same in respect to the character and state of the people. The sayings and doings of the heathen, their daily employment, their social habits, their religious observances, their civil institutions, the subjects of their ruling thoughts and fears, these were continually under their eye. All sights, all sounds, all associations were linked with the *heathen* whom they sought to instruct and save. And here lay one of the causes of their large success. *This* made them, as concerns success, *native* preachers.

There is no special reason known to us, while these preliminary duties, of which we have spoken, should be urged upon you, Christian brethren, more than upon any other candidates for missionary service. We give them this prominence from a deep conviction of their preëminent importance, and from knowing how liable one is to fail of their adequate fulfilment.

III. Our third suggestion relates to the *doing* of the work for which you are sent,—diffusing among the heathen the knowledge of the religion of Jesus Christ. How shall this work be done? Our answer is, *Preach the word*. As ye go, *preach*. You are appointed of God to the ministry of the gospel. What does this mean? What does the preaching of the gospel mean *at home, among ourselves*?

It does *not* mean writing works for the press. Writing books, good books, for a people just emerging from barbarism; supplanting fabulous and demoralizing legends by providing a Christian literature,—this is to do a good service, a great service; but it is not “preaching the word.”

Writing religious books, or tracts, though full of the word and spirit of the gospel, or even translating the lively oracles of God, is not preaching the word. All this is work to be done. The translating of the Scriptures, and preparation of Christian tracts, are means,—a most important, indispensable means—of diffusing the knowledge of Christ among the heathen, and men must be sent to prepare and use them. But this work does not belong necessarily to the gospel minister; it may be done by others not put into the ministry: and hence translating the Scriptures, the highest order of book-making, is not ordinarily contemplated in setting a Christian minister apart to the missionary work. If made his duty, under the providence of God, it is by a new and special assignment.

Nor does preaching the gospel mean school-teaching. Schools must be taught; but the teaching of *theological* schools even, most suitably committed to gospel ministers, is a service altogether and confessedly distinct from preaching the gospel. We wish to be understood on this point. We ascribe to school teaching, rightly conducted, a most important agency in diffusing among the heathen the gospel of Christ. Schools help in various ways. In addition to the good which they directly communicate in knowledge and discipline, they separate the young to some extent from the revolting abominations of heathenism, encircling them, instead, with the atmosphere and sunlight of truth and purity. They sometimes present to the Christian laborer, his most promising field for culture, the most mellow, most free from noxious weeds, most sure of ripening precious fruits; the more precious as the culture is more constant and prolonged. Schools, too, are nurseries to congregations,—auditories for hearing the word. Of themselves they constitute a most interesting auditory to the preacher; they are *nuclei* for the aggregation of others. They are forerunners often, of the faith of the gospel; though the teaching most common to them is not the gospel, nor, as we esteem it, the necessary precursor of the gospel. But schools may engross, it is quite possible they have engrossed in some instances, an undue proportion of the missionary's time and labor. Apart from their pecuniary expense, drawing largely upon resources demanded elsewhere, they make still heavier drafts, both in teaching and superintending, on strength

and time which were intended to be given to the direct ministration of the gospel. On your part, brethren, it would be an unauthorized substitution, and as unwise, it might prove, as unauthorized.

Preaching the gospel, in the ordinary sense of the term, is not colporting, nor the superintending of churches or preachers. Much of this work may fall to the lot of the missionary preacher. Every preacher may be a colporteur; would that every missionary had native churches and preachers to superintend. But native preachers can not do *his* preaching. Not only should he point, but lead the way. Paul, who had the care of the churches, preached nevertheless as did other evangelists, laboring more abundantly than they all. You, brethren, are not to preach *by proxy*. You are sent to the heathen, face to face; and from *your* lips must fall on *their* ear the words which shall make wise through faith to salvation. See that you make full proof of your ministry; and if the heathen perish, let it not be laid to your charge.

In ministering the gospel orally to the heathen, be careful to render, both in form and faith, *due honor* to God's own appointment. *Preach the word*; it is God's pleasure by the foolishness of preaching to save them that believe. Preach it purely, faithfully; preach it with all plainness and directness; the word of God is the sword of the Spirit; pluck it forth from its scabbard; make it bare. Preach in faith, believing assuredly that the word shall not return void. To some it may prove a savor of death unto death; but so many as are ordained unto eternal life shall believe. Beware of substituting for God's wisdom man's inventions. It has been said by some, the teacher must go before the preacher; man's word before God's word. Believe it not; the gospel can work its own way; this is God's plan. Christianity will civilize; civilization cannot christianize. Apparent failures in preaching the gospel have their own cause. Preach the word faithfully, plainly, not only to your own understanding of what you say, but to the just apprehension of your hearers. See that the very thought, the thought as God meant it, be apprehended by your hearers. See, too, so far as may depend on your instrumentality, that it be not only apprehended but retained. Let it be *lodged* in the understanding of your hearers; *fastened* as in a sure place. This may demand unwearied repetitions, precept upon precept, line upon line; this may circumscribe to comparatively narrow bounds your preaching circuit; the heathen are dull of hearing. Yet if this is God's method, *be* it bounded. Preach to thousands if you cannot to millions. Bear salvation to hundreds if not to thousands.

Illustrations of the justness of the views now presented, are abundantly furnished in the labors and successes of the missionaries now with you. They have wielded this sword of the Spirit, and it has proved mighty. With Burmans and Karens and Assamese, wherever they have gone preaching the word, lo! God has been with them, working with them, and confirming, authenticating the word as his word, with wonders and signs following. In the preaching of the word by them its minister he has vindicated the wisdom of his plan, he has verified his faithfulness, he has magnified the riches of his grace. What a multitudinous array of witnesses might they set before us, fruits of their ministry, and of their faithful coadjutors, to attest the power of a preached word, *made quick by God's spirit*! They have wrought other labors, diverse in character and greatly useful; but so far as they have been honored *to win souls*, whether in city or jungle, on hill or plain, by the wayside, in the *zayat*, or in the school, the weapon of their success has been eminent—the *preached word*,—*speaking* the word in God's appointed way, to the ear, to the eye, the conscience of the stricken sinner standing with them before God.

But there are higher proofs of the preëminent excellence and power of the word to which you are set apart. Jesus Christ, in whom were hid all the treasures of wisdom and knowledge, went about the cities and villages of his missionary field

preaching the gospel; and when his mission was fulfilled, he commanded others to do the same work, throughout and to the end of the world. You know how the first missionaries, under this commission, went forth, and how they labored. Trusting in the promise of Him to whom all power had been given, they demonstrated in every place that the preaching of the cross was none other than "the power of God and the wisdom of God."

Serving the same Lord, authorized by the same commission, sustained by the same promise, animated, as we trust, by the same spirit, you are sent, dear brethren, to preach Christ crucified to the heathen,—to tread "the dark and death-fraught wilderness," bearing a message which giveth light, life—immortality. You go, not knowing the things which shall befall you there; but you will find no spot not embraced within the field of Christian enterprise; none in which the deep sympathy of a multitude of Christian hearts will not reach you; none in which Christ will not be with you as your shield and strength. To Him we commit you; to Him who has said, "I am with you alway;" to Him "who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

To you, Christian brethren, who are about to return to your missions, we have nothing to say on this occasion in the form of instruction; but we embrace the opportunity to express thus publicly our gratitude to God for all the proofs of his favor towards you. "The right hand of his righteousness" has directed your labors among heathen nations, and crowned them with larger success than you hoped for on entering the missionary service. With health invigorated you again go forth to reap the fields in which you were among the first to cast the precious seed. But how great the contrast between the scenes which now await you and those which met you then! When the oldest of your number first went forth there were to be found in all the Burman empire, the seat of our only eastern mission, three missionaries and a solitary church of eighteen members. Now you go to missions numbering more than one hundred and seventy-five missionaries and native laborers, with sixty or seventy churches, and at least seven thousand Christians to hail your coming. The contrast holds, too, in what you leave at home. Then, by the Baptists of these United States, \$6,000 were contributed in a year for foreign missions; our annual income is now more than \$100,000. Cheered by these contrasts, we separate. We look forward, not with the hope of seeing your faces again on earth; but we look beyond it, expecting to meet you before the throne of Him whom you serve,—there, with its results before us, to contemplate the grandeur and glory of the missionary enterprise and of Him by whom it was planned and perfected.

"Oh then,  
Your hearts will glow with gratitude and love!  
And through the ages of eternal years,  
Thus saved, your spirits never shall repent  
That toil and suffering once were yours below!"

The prayer of designation was offered by Rev. Alfred Bennett, of N. Y.

The missionaries then each spoke briefly, after which the President of the Union, in a fervent and effective address, gave them the hand of fellowship in the name of the body. After prayer by Rev. J. Wade, the Union finally adjourned.

The Board of Managers of 1850-1 met after the adjournment of the Union, and organized themselves by the choice of Hon. IRA HARRIS, LL. D., of N. Y., as Chairman, and Rev. Morgan J. Rhees, of Del., as Recording Secretary. After the choice of an Executive Committee and Officers,\* and the transaction of some other business, the Board adjourned to meet in Boston, in May, 1851.

\* See a subsequent page for their names.

The wisdom of discontinuing the gratuitous distribution of the *Magazine* has been doubted. It is urged that some plan by which every pastor, and every annual contributor of a given sum might receive it without charge, would effectively subserve the missionary work. But such a distribution would depreciate the paying subscription list, and make a direct draft on the treasury of from \$1,000 to \$2,000 a year. The *Macedonian* has been sent, since the beginning of the present volume, to every pastor, whose address could be ascertained, and not known to receive it in some other way. This has been done for the benefit both of that periodical and of the cause of missions. The same course could be continued at an annual cost of about three hundred dollars, and it is worthy of consideration, in view of its relations to the home work of missions, whether this would not be expedient.

The publishers of Professor Gammell's *History of Missions* have issued the sixth edition of that work, and sold nearly six thousand copies. Several of our missionaries, to whom it has been submitted, have attested the substantial accuracy of the narrative. It has been received with marked favor both by the religious and literary public, and has met the unqualified commendation of the highest critical journals. As a standard history of our missions, worthily commemorating the past, and fitted to enkindle new zeal for the future, the importance of giving it the widest circulation can hardly be over-estimated.

#### Agencies.

The general character of the labor performed by agents, the amount of time spent in the service, and the number of churches visited by them, have been about the same as in the previous year,—equal to the service of eight men, each, a little more than eleven months, during which about 950 churches and public meetings have been addressed by them. Returned missionaries have also rendered valuable aid to the cause.

The Committee were also instructed to report at this time, "whether any improvement in the present plan of raising funds for the Union can be made, and if so to report a plan." The plan now relied upon for the supply of the Treasury includes such agencies as are under the direction of the Union, and such as are employed by individuals and churches on their own responsibility. The committee have already stated that they are not now prepared to suggest any essential change in the first class of agencies; and as to the other class of means they are unable to report better than those presented at the last annual meeting. A monthly missionary sermon from every pastor, a missionary periodical in every family, stated contributions from every Christian, a penny-a-week collection in every Sabbath school, and the missionary concert of prayer in every church, will secure to the missions all the money needed to supply every want. This plan is simple, economical, practicable. It has been proved; and when it shall be adopted and acted upon in every place, there will be no need of any other agency, on the part of the Union, than the written letter and printed sheet. But the Committee have learned that the most wisely adjusted frame work has no power to sustain the missionary enterprise, without the animating influence of a living missionary heart. The great desideratum in the home work of missions is such a heart in the bosom of every man who has received a commission from Christ to be his ambassador.

#### Missionaries Appointed.

The missionaries and assistant missionaries appointed during the year have been, Rev. Harvey E. Knapp, and Mrs. E. R. Keyes Knapp, to the Arracan Burmese Mission, and to labor among the Kemees.

Rev. Harvey E. Campbell, and Mrs. C. C. Conant Campbell, to the Arracan Burmese Mission, and to labor among the Burmese of Ramree.

Miss H. Elizabeth T. Wright to the Maulmain Karen Mission, to be associate teacher in the Karen Normal school.

The individuals above named sailed from Boston on the 18th of October, 1849.

Rev. Eugenio Kincaid, with Mrs. B. McBain Kincaid, has been reappointed missionary to Ava, or some other place in the northern part of Burmah Proper.

Rev. William Ward, and Rev. Samuel M. Whiting, have also been appointed missionaries to Assam; Rev. William Ashmore to the Chinese Department of the Siam Mission; and Mr. Benjamin C. Thomas to the province of Mergui, including the Salongs. These brethren, with the same number of assistant missionaries, are expected to sail the ensuing summer and autumn for their respective stations.

**Membership of the Union.**

The whole number of members by the payment of \$100 each, is 2,530; of whom 1,873 were made such by churches and other religious bodies, and 639 by their own or the contributions of personal friends.

**Maulmain Burman Mission.**

*Maulmain.*—Messrs. Judson, Stevens, and Stilson, Mr. Ranney, printer, and their wives; Mr. Simons, Miss Lillybridge, teacher. 10 native assistants.

*Amherst.*—3 native assistants.

In this country, Mr. Haswell and wife, Mr. Wade and wife; on their way from Burmah, Mr. Howard and wife.

2 stations, 30 preaching places; 8 missionaries, 8 female assistants; 13 native assistants.

In consequence of the absence of other missionaries, the boarding-school is under the charge of Mr. Stilson, and the English church, of Mr. Simons, who also visits more or less extensively among the Burmese. In other respects the arrangements of the mission are the same as last year. Dr. Judson has charge of the Burmese church, and is carrying through the press his Burman dictionary. The last accounts were that he was seriously ill, and about to try the effect on his health of a voyage to Amherst. Mr. Stevens has charge of the preaching assistants, and of the church, assistants and school at Amherst. Mr. Mason, of the Tavoy Mission, who is at Maulmain, translating the Scriptures into Karen, has generally been among the Burmans, preaching and distributing tracts. The native assistants preach nearly every day at the zayats in the city, except when they are sent to remoter stations. At Amherst the Sabbath services are regularly conducted by a native assistant. The number added to the churches by baptism is 19; whole number 212. Of these, 25 are in the English church. The average aggregate attendance on public worship has been about 350. The theological class has four pupils; boarding school, 60 boarding and 40 day scholars; at 5 day schools, the average aggregate is 103 boys, 38 girls; at Amherst, 60. Pages printed, 1,096,900. Whole number from the beginning, 92,590,237. There are 7 fonts of type in native languages, and 6 in English; a font of music, made by a native, and a lithographic and copperplate printing department. Contributions, rs. 3,800.

**Maulmain Karen Mission.**

*Maulmain*—(Newton)—Messrs. Binney, Harris, and W. Moore, and their wives; Miss M. Vinton, and Miss Wright, teachers.

In this country Mr. and Mrs. Vinton.

1 station, 7 out-stations; preaching places 35, including 20 in Burmah Proper; 4 missionaries, 6 female assistants; 5 ordained native preachers, 3 teachers, 26 other native assistants.

Mr. and Mrs. Vinton expect to return to Maulmain during this year. Miss Wright, designated to the Karen Normal School, sailed in October. At the annual visitation of the churches, they were generally in a prosperous state. Some had passed through severe trials. All had received additions by baptism: 9 churches had received by baptism 69; total 1,708. The annual meeting of the Maulmain Association, composed of the above named churches, except those in Burmah Proper, and embracing Burmese churches,—in all seventeen churches and branches, with more than a thousand members,—was holden at Bootah on the 10th and 11th of January. The Theological Seminary, in charge of Mr. Binney, completed its eighth session October 1. Number of students twenty-seven; of these 10 were from Arracan or its borders, two from Tavoy, two from Amherst province, and the rest from Rangoon and its vicinity. The studies were the same as in former sessions, and the progress of the pupils satisfactory. Normal school, pupils 36, including 14 girls. They all read English with considerable ease. The oldest class have been through the Old Testament, except the minor prophets, and can answer historical questions from Genesis to Daniel. 19 are members of the church; Sgau boarding school, pupils 50, of whom all but 8 are members of the church: 11 were baptized last term. Pwo Karen school, 33 pupils. Five day schools, 55. Whole number of pupils, except in the seminary, 174. Several schools, not reported, are taught in Rangoon district. Contributions, \$334.46, besides what was given to the poor, and for the chapels.



## Tavoy (Karen) Mission.

*Tavoy*.—Messrs. C. Bennett, E. B. Cross, J. Benjamin, and their wives. Ten out-stations. 14 native preachers and assistants.

*Mergui*.—D. L. Brayton, and Mrs. Brayton. Four out-stations. 5 native assistants. F. Mason and Mrs. Mason, temporarily at Maulmain.

2 stations and 14 out-stations; 6 missionaries, 1 a printer, and 6 female assistants; 19 native assistants.

Mr. and Mrs. Benjamin arrived in Tavoy in April of last year. Mrs. Brayton, on the recovery of her health, sailed for Burmah in October. Mr. and Mrs. Wade return to Burmah the current year; but are expected to labor in connection with the Burman mission at Maulmain. The several churches have been visited by the missionaries. Those in the northern section were found in an unsettled and somewhat dilapidated state, in consequence of the dispersion of the people through fear of the small pox. The six churches in the neighborhood of Pyeekyah were in a more prosperous state. Those in the south were in a less orderly condition. Several of the churches have erected new chapels or repaired the old. The number baptized in Tavoy and out-stations is 25; whole number 872: in Mergui and out-stations 11; whole number 61. Total in the Tavoy mission 933. The whole number of schools, including 4 boarding schools, was 20; pupils 377. Genesis and the Psalms have been printed in Sgau Karen, and the Karen and English vocabulary. Whole amount of printing reported, 2,096,960 pages; of issues, 849,676. Donations to the Tavoy Missionary Society, rs. 669. 12.3, of which rs. 204 were from native sources.

## Arracan Mission.

*Akyab*.—C. C. Moore, L. Ingalls, on his way to the United States. Out-station.—*Cruda*. On their way to the station, Mr. H. E. Knapp and wife, designated to the Kemees, and Mr. H. M. Campbell and wife, to the Burmese in Ramree district.

2 stations, 1 out-station, 4 missionaries, 2 female assistant missionaries: 1 native preacher and 5 other native assistants.

Mr. and Mrs. Moore arrived at Akyab last year, March 5. Mrs. Moore died the 5th Nov. following. Messrs. Knapp and Campbell with their wives reached Madras, Feb. 3, and are probably now at their stations.

Mr. Ingalls is on his way to the United States. A mission chapel at Akyab has been completed at a cost of rs. 1,200. The liberality of the native converts and English residents in subscribing to the work was very striking.

The most cheering prospects are opening before the mission in Arracan. Mr. Ingalls remarks: "I have never seen so many indications of good in Burmah since I entered the empire as now. We are daily at the work of demolishing the false system that now enslaves these multitudes. Some of the most talented Burmans, though not publicly Christians, join us and deal heavy blows. There is a widespread impression that Buddhism is a system of lies and deception, and that the religion of Christ will soon prevail. Many have forsaken idolatry who have not yet embraced Christianity. Since the last report twenty-two have been baptized, and five have died."

The native assistant at Cruda having died, another has taken his place, who is sustained by the church at Akyab. There is a school among the Kemees, who are anxiously expecting their missionary. At Ramree, 300 or 400 come daily to hear the gospel. The native assistant, Moung Pyoo, was ordained with reference to this field of labor, and entered upon his work in January.

## Sandoway Mission.

*Sandoway*.—E. L. Abbot, Messrs. J. S. Beecher, and H. L. Van Meter, and their wives. 1 station; 36 out-stations; 3 missionaries; 2 female assistant missionaries; 44 native preachers and assistants.

Mr. and Mrs. Van Meter, since their arrival at Sandoway, have been engaged in studying the Pwo Karen. Their coming was celebrated with great rejoicings.

About 300 are connected with the Sandoway churches, and 200 waiting for baptism. A small school was organized during the rains; 2 or more Pwo assistants were employed in preaching.

In the Sgau department, the number of churches at the close of 1848 was 36; native preachers, 44; scholars in the day schools, 421. Baptisms during the same year, 373. Whole number of members reported, 4,341; estimated, 4,500. Number baptized in connection with the Sandoway Mission from the beginning, more than

5,500, of whom 700 or 800 have died. There were also reported 5,124 unbaptized Christians, maintaining a religious life, only not baptized; 12 substantial chapels completed, besides nearly 20 of an inferior order. There are but few cases of discipline. Additions are made year by year; day schools are established in nearly every village. 40 native assistants are studying with Mr. Abbott. The converts manifest a rare spirit of liberality. They have been particularly encouraged to contribute to the institutions of education and religion among themselves. In 1848 they sustained for a period of four months or more, nineteen schools, with an average of twenty-two scholars. In nearly every Christian village they have erected houses for worship, which are durable and commodious in proportion to the number and ability of the converts. During Mr. Abbott's absence, the Christians of two villages, by their own contributions, and almost entirely by their own labor, erected two chapels, either of which could not have been built by the mission for less than \$400. Besides this, they supported three preachers, at an expense of about sixty rupees each, and two schools, one of seventy-five and the other of fifty scholars. One of these churches then numbered about sixty families, and the other forty. Some of the churches now support their pastors entirely. In 1848 forty native assistants were supported in connection with the Sandoway station, at an expense to the Union of only 600 rupees.

Two attempts have been made by Mr. Abbott to enter Burmah, though unsuccessful. He holds himself in readiness to make another attempt at a moment's warning.

#### Mission to Siam.

*Bangkok.* (Siamese department.)—Messrs. J. T. Jones, and S. J. Smith, Mr. J. H. Chandler and wife. Mrs. Jones, and Miss H. H. Morse.

(Chinese department.)—4 native assistants.

1 station and 2 out-stations; 3 missionaries and 3 female assistants: 4 Chinese assistants.

Mr. Smith arrived at Bangkok May 23. There is a great demand for Siamese books, and they are becoming widely scattered in the country. The printing of the New Testament is completed as far as Romans. The Old Testament biography has been revised and enlarged, and more than three-fourths of a new edition of 3,000 copies exhausted. Total printing in Siamese, 2,214,167 pages, 12mo. A school for girls is instructed by Mrs. Chandler and Miss Morse, and one for boys by Mrs. Jones.

There was never a time perhaps when the people of Siam were so accessible to missionary efforts as now. Missionaries are free to travel throughout the country, and books are taken, and it is believed read, by all classes, from the lowest of the people to the king on his throne.

The care of the Chinese church has devolved on the Siamese missionaries. Rev. William Ashmore, of Ohio, will sail the present season to take charge of this department, which greatly needs such help. The church was commenced in 1833 with the baptism of 3 persons. The number baptized since is 61; during the last year, 4; 4 have died. The out-stations have been sustained by the assistants. The members who live on the mission premises have daily worship.

The church have exhibited a degree of liberality strongly evincing their sincerity. The members are generally poor. The income of Hongkit, about eighty-four dollars a year, was double that of any other native Christian; yet they contributed in 1848, for the spread of the gospel, nearly forty-two ticals, about two ticals, or one dollar and twenty cents for each member, exclusive of donations for sick and indigent members, burials, &c. The same year 202 ticals were paid for building an asylum, &c., for aged and infirm members, of which the church gave sixteen. The remainder was contributed by British merchants, missionaries, and others. In 1849, Hongkit, the principal assistant, was supported without expense to the mission treasury, at 144 ticals per annum; also two schools, male and female, containing twenty or thirty pupils, who were taught, and furnished with books and paper, and more or less with food and clothing, for more than half the year.

#### Mission to China.

*Hongkong.*—Messrs. W. Dean, J. Johnson. 3 out-stations. 3 native assistants.

*Ningpo.*—Messrs. J. Goddard, E. C. Lord, D. J. Macgowan, M. D., and their wives. One out-station.

2 stations and 4 out-stations: 5 missionaries, 1 a physician, and 3 female assistant missionaries; 4 native assistants.

Preaching has been maintained at Hongkong and the out-stations. Also a Bible class and daily worship at the mission premises. Services at Hongkong have been attended by from 30 to 50 Chinese. There is a boys' school of twenty pupils at Ta

kia wan, taught by Ko A Bak, of twenty pupils. Matthew with notes has been revised and reprinted, 3,000 copies, and the first five chapters of Genesis. Acts revised, has been printed, and John's Gospel reprinted, besides about 20,000 copies of different tracts.

The church was established in 1842. Converts were taught from the beginning their duty to contribute of their substance, to aid in the conversion of others. The contributions at the monthly concert have been as follows:—In 1843, \$32.09; '44, \$84; '45, \$25.24; '46, no report; '47, \$20.12; '48, 39.81; '49, nine months, \$30.13,—besides \$40 towards building a chapel at Tung Chin. The entire property of the native members of the church does not exceed \$1000, and the annual earnings of each man are on an average less than \$80.

All the missionaries at Ningpo have been sick, but are recovered. The preaching has been attended by 50 or 60 Chinese. Mr. Lord and Dr. Macgowan both have Bible classes. The latter has attended to 12,956 Chinese patients during the year. The day-school of Mr. Lord numbers 15 to 25 pupils. Worship is sustained at out-stations; at one place the gospel is preached in the temple of the tutelary god of the city. By their contributions at the monthly concert (\$84), the native converts support an assistant there. Two tracts have been printed here and distributed, besides 1,322 copies of portions of the Bible, containing 42,020 pages, 47,364 pages of tracts.

#### Assam Mission.

*Sibsagor*.—Messrs. Brown and Cutter, and their wives; Mrs. Cutter now in this country.

*Nowgong*.—Mr. Stoddard and wife. One other female assistant. Mr. Bronson and wife now in the United States.

*Gowahatti*.—Mr. Danforth and wife, Mrs. Barker now on her way to America.

3 stations; 5 missionaries, 1 a printer; 6 female assistant missionaries; 1 other female assistant, and 4 native assistants.

Mr. and Mrs. Barker embarked for the United States Oct. 29. Mr. Barker died at sea Jan. 31. Mrs. Brown arrived at Sibsaigor June 18th. Mr. and Mrs. Bronson and Mrs. Cutter are expecting to return to Assam in July. Mr. William Ward of Madison University, appointed to join the station at Gowahatti, and Mr. S. M. Whiting, of Newton Theol. Institution, to the station at Sibsaigor, will sail also in July. These brethren are sent forth with special reference to preaching the gospel. At Sibsaigor 2 converts have been baptized. The third edition of the New Testament has been printed, and the Hymn Book enlarged one third. Mr. Brown will now devote himself to the translation of the Old Testament.

At Nowgong, Mr. Stoddard has been alone in charge of the station during the year. In the Orphan Institution are 40 scholars, of whom 10 are girls; 5 of the pupils have been baptized and 2 have died. The school includes children of all the Hindoo castes. The church is prosperous. For many months a serious feeling has been manifest among the boys and girls.

At Gowahatti a brick building has been erected for the girls' boarding school. The school is flourishing. The boys' school is doing well, pupils 40.

There is a great demand among the people for schools. Some time since, thirty very promising lads from twelve to fifteen years of age, came thirty miles to the station. They were the representatives of eighty, who had formed themselves into school, and came to beg for books and a teacher. They were dismissed with a few copies of Luke's Gospel, and a promise to visit them,—the only encouragement which could be given. The entire district is accessible to the preaching of the word.

A large and interesting field is opening for spiritual cultivation from Nowgong station, among the Mikirs, Nagas, Kukis, and Garrows, mountain tribes on the south eastern borders of Nowgong district. Several British military posts have been established among them, and two schools; and several thousands of them acknowledge British authority, and ask for British protection. They speak a dialect of their own and do not understand the Assamese. A young and promising girl from these hills is now in the Orphan Institution.

Native youth have indited the most affecting communications to the Christians of America, praying for Gospel truth. "The Assamese people," says one of them "are not dying for worldly riches, but they are dying for the bread of life, which came down from heaven, not alone for the Americans, but also for the poor heathen." "More than two thirds of the country," says another, "is lying destitute for want of preachers; therefore it is a very great grief to our souls; for the Lord Jesus did not pour out his precious blood on the cross for us only, but for all the world, i. e. for every one that believeth on him. But how can they believe unless they hear the gospel? And how can they preach unless they be sent from American churches?"

## Mission to the Teloooons.

*Nellore*.—Messrs. S. S. Day, L. Jewett and their wives. Mrs. Day resides in this country. 1 station, 2 missionaries, 1 female assistant missionary; besides Mr. Van Husen and wife in the United States.

This station was established in 1840, and left by the last of the missionaries in Dec. 1845. When left there were 5 schools, numbering an average of 25 scholars, and a church of 6 or 7. Messrs. Day and Jewett arrived at Nellore in April, 1849. The first view was discouraging, but it is now a promising field. The fragments of the church having been subjected to discipline, have been restored, as the nucleus of other additions. Schools are in great request. Over 250 pupils receive daily Christian instruction. The Sabbath school numbers 200. There are 8 day schools, for boys. Christian books are used in them.

Previous to June last, the missionaries had been at three heathen festivals, one of which called together, as was supposed, 30,000 or 40,000 persons. They preached to individuals and to groups, amounting in all to several thousands, and distributed many Christian books. Not a copy of a bound volume was torn, nor a disrespectful word uttered concerning the missionaries or their religion. On the Sabbath, Mr. Day preaches in the chapel, and Mr. Jewett goes out into the highways, calling upon people to forsake their idols and turn to the true God.

A few inquirers exist, but no conversions are known to have occurred. Brahminism is declining. There is a remarkable movement among the Mohammedans,—a great spirit of inquiry and interest in becoming acquainted with the Christian Scriptures.

## Mission to the Bassas.

*Bexley*.—J. Vonbrunn, and 2 other native assistants; 2 out-stations, 2 native assistants. Mrs. Clarke and Mrs. Crocker in the United States.

The school at Bexley numbers 23 pupils, Little Bassa 16. The pupils make good progress, and the converts adorn their profession. The native Christians have conducted the mission for nearly two years. But it needs the supervision of American missionaries. The Committee are in correspondence with one or two individuals, who it is hoped will go to Africa.

## Mission to France.

*Department of the North*.—*Douai*.—Mr. and Mrs. Willard; 6 native preachers; 8 or more native assistants.

*Department of the South*.—*Lyons*.—Dr. and Mrs. Devan; 1 native preacher; 2 colporteurs. 10 stations, 8 or more out-stations, preaching at more than 60 places, 2 missionaries, 2 female assistant missionaries; 17 native preachers and assistants.

The French Mission has been divided into two departments,—the northern, under the charge of Mr. Willard, at Douai, and the south-eastern, under the charge of Dr. Devan, at Lyons.

The labors of Dr. Devan at Paris continued thirteen months. The field was one of great difficulty, but was cultivated with untiring activity. During his stay Dr. D. baptized five individuals in the city, three men and two women. A man was also baptized who came in from an out-station, and two others show evidence of piety, but for personal reasons were not baptized.

In the northern department the efforts of the native laborers are attended with increasing success. The first association of French Baptists was formed on the 6th of June. In October, a ministerial conference was organized, from which much benefit, both to the ministers and churches, is anticipated. Mr. Willard writes: "The Spirit of God is abroad in this land, turning the hearts of these perishing multitudes to the Saviour of sinners. Our brethren are so entirely occupied that they seldom send me any details. They come home from their courses at midnight, and in the morning they sometimes scribble a line to say that all goes well,—and start again on a new course. The encouragement is very great here now; I wish we had a few more men of the right stamp. But I am persuaded the Lord will find them for us when he judges it best."

The number of French brethren employed in this department is fourteen,—six ordained ministers. During the past year fifty-eight were baptized, and seventy-two additional candidates for baptism reported; whole number of members, 211.

In the south-eastern department great spiritual destitution exists, but great encouragements have appeared. At St. Etienne is a congregation of 1,000 or 1,200 persons,

## ABSTRACT OF THE TREASURER'S REPORT

## Expenditures of the Missionary Union for the year ending March, 31,

## Paid on account of the Asiatic Missions, viz. :—

"	"	"	Burman Mission,.....	\$26,194 21
"	"	"	Assam ".....	9,939 19
"	"	"	Siam ".....	2,886 83
"	"	"	China ".....	10,038 65
"	"	"	Teloogoo ".....	1,721 25

"	"	"	Mission to West Africa,.....	
"	"	"	European Missions, viz. :—	
"	"	"	German Mission.....	3,334 29
"	"	"	French ".....	6,690 15
"	"	"	Greek ".....	3,016 98

"	"	"	Indian Missions in N. America,.....	
"	"	"	Agencies,.....	7,139 47
"	"	"	Salaries of Secretaries and Treasurer, including clerk hire,.....	2,985
"	"	"	Publications,.....	767,41
"	"	"	Miscellaneous expenses,.....	3,776 32

Balance for which the Union was in debt April 1, 1849,.....  
\$

## Receipts of the Missionary Union for the year ending March 31, 1850

By Donations, as acknowledged in the Magazine,.....	\$83,097 58
" Legacies, " " " " " ".....	3,755 42
" Received on account of the Grand Rapids claim, Mich.....	
" " from the Magazine,.....	

Balance for which the Union is in debt April 1, 1850.....  
\$

NOTE.—Certain errors in the June number of the Magazine, which must be noticed by our readers, make it pertinent to state that in consequence of the illness of our Secretaries and the absence of the other, it went to press without the usual table of donations. The table of donations is deferred to the next number, for want of space in this issue.

THE

# MISSIONARY MAGAZINE.

VOL. XXX.

AUGUST, 1850.

No. 8.

## AMERICAN BAPTIST MISSIONARY UNION.

### MAULMAIN KAREN MISSION.

LETTER OF MR. W. MOORE.

Tour up the Gyne.

Dong Yan, Feb. 20, 1850.—Last week we returned to this place after an absence of nearly two months, but leaving a statement of affairs here for a future communication, I will give a brief account of a tour of six weeks up the Gyne river. On Dec. 28th, the day after the close of the Association in Maulmain, we set out in company with br. and sr. Harris for Newville,—a distance of three days' rowing from Maulmain. Early on Saturday morning (the 29th,) we arrived at Kayen, where we had appointed to spend the Sabbath. On account of several deaths by cholera in the early part of the season, the villagers had forsaken their dwellings, without a single exception, and taken up their temporary residence in shanties in their paddy fields. On the news of our arrival most of the Christian families and a few others returned. The chief and others had fallen; some had been brought near to the grave; and though no new cases had appeared for weeks the people were still trembling,—well nigh frightened out of their senses and out of their faith.

In the evening both Pwos and Sgaus met in covenant meeting. Many with deep contrition confessed their want of faith and firmness. It was good to see the forgetful again remembering in whom they had trusted, and again having boldness and access by the faith of him. The services of the Sabbath were well attended, both as to numbers and in spirit. Two Sgaus were received by the church and baptized by br. Harris. In the afternoon the Lord's Supper was administered. On Monday morning we took leave of the place, exhorting the disciples to be steadfast and to exhibit the truth to their neighbors till we returned.

### Newville and other villages.

The journey up to Newville was truly delightful: the weather was pleasant, the stream and the scenery on either side, beautiful, and two opposition boats gave us speed. We remained with br. Harris at Newville two weeks, but our knowledge of the Sgau dialect was too limited to admit of our enjoying the services, or of holding much intercourse with the villagers.

On the 4th of February, in company of br. H., I visited a large village two hours' walk north of the chapel, containing about an equal number of Pwos and

Sgaus, most of whom spoke both dialects. The inhabitants had often before heard the gospel, but their hearts are still unaffected by its saving truths. We found no willing listeners. The people are extremely ignorant, filthy in appearance, with apparently fewer of the comforts of Karen civilization than the neighboring villagers. Almost every house had its own *still worm*, and the countenances of the inmates plainly told that the product found a *home consumption*.

On the 7th br. Harris started on an elephant for a Sgau settlement to the north, and I, in company with Moun Te Law, a guide, and two Karen boys to carry my bed and rice-pot, to the south among the Pwos. In two hours we began to meet with Karen homes, among which was an occasional Christian family. All we met during the day rank among the better class of Karens. They listened respectfully to our exhortations. They seemed to be convinced of the truth and excellency of Christianity, and acknowledged the importance of seeking salvation, but were "not quite ready, yet." There is a great difference between the conversation and views of the people who hold much intercourse with Christians and those who do not,—a difference giving cheering evidence that the disciples, with all their blemishes, are the "city on a hill."

*A zealous Christian—in theory.*

In the evening, after a hard day's walking and talking, we arrived at Ka True, distant seven or eight miles from the chapel. In the first house we entered we were hospitably offered rice and lodging. Though the accommodations were not inviting, we were weary enough to accept. Thirty or forty persons called during the course of the evening and morning, anxious, as they are everywhere, to hear from the two Karens in America. As long as we would answer questions about "the country of America," or converse about the present administration of these provinces (which *has* been grievously oppressive towards the Karens) they would talk freely; but

none had any heart for those things that concern their everlasting peace. One old man, however, of Portuguese descent, who was shipwrecked on this coast when a lad, and has since lived among the Karens, said he was rejoiced to see a teacher come to the village once more. He had long and earnestly exhorted his neighbors to become Christians and be baptized, but they would not listen to him. "All they cared for was arrack and the devil's customs." His eldest son, three months ago, in following the wicked custom of tattooing, took so much opium to deaden his feelings during the painful operation, that he never woke up. "If he had been a good Christian," said his father, "he would have been living yet." But alas for the deceitfulness of the human heart! With all the old man's anxiety for the salvation of his neighbors he does not realize that he himself is still in resolute rebellion against God. In reply to earnest exhortations to immediate repentance he said he knew he must believe in Jesus Christ, and as we took our leave he gave me a dozen eggs, a fowl, many good wishes and an invitation to come again.

*A bold blasphemer.*

At a short distance we came to another group of houses where, when it was known that a missionary had arrived, a company gathered around us. An elderly man, who appeared to be the champion and spokesman, told us we were very foolish for troubling ourselves about the Karens, and great fools for travelling about through the heat to preach to them. He had seen teacher Vinton often, and heard all about God, but he did not believe a word; or if it was true, he was not afraid; if he was wicked he intended to remain so; if God sent him to hell he could endure any suffering God could inflict,—with much more loud talk in the same strain. The bystanders appeared well pleased with the old man's boldness and blasphemy. It would have been casting "pearls before swine" to have attempted to give instruction to

that time: I spoke a few kind words and passed on. Many of the inhabitants were absent in their paddy fields.

The next village lying across a prairie, five or six miles wide, the assistant said I *must not* go through the heat. Thinking it imprudent myself, I bent my way back and he and his guide went forward to the "regions beyond." After an absence of four days they returned with the report that they saw "many people," and that they were more noble than the Ka T'rueans, for they listened to God's word and drank less arrack.

#### Krungpung.

On the morning of the 14th we bade farewell to br. Harris and family and started for Krungpung. On the way down we called at five villages. At the first but three persons remained, five having died of the cholera within the three previous days, and all the others had fled. These three were intelligent persons and had heard much about the doctrines of the gospel. When asked why they did not follow their neighbors, one replied, "Can we escape the power or judgment of God by fleeing into the jungle? When God's time comes we must all go." At the other villages some showed no disposition to listen; others did, but none "received the word with joy."

#### "Homage—Worshipping "on all sides."

At one place, as I entered the house of an elderly man, he spread a mat, invited me to sit down, and ordered rice and eggs got immediately. I told him I did not come to ask his good things, but to communicate good things to him,—things sent by his Creator; whereupon he prostrated himself at my feet to worship, and when I stayed him with my hand, said that he supposed I was as good as the priests and therefore he would render me the same homage. I told him I was *better*, and knew more than the priests (which might be said without assuming any excellence) but that I was a man like himself, a sinner exposed to the wrath of God, and could *only escape through the merits of a mer-*

ciful Saviour who had died for my sins and his,—one who could give peace and pardon and eternal life to all who believe on his name. He appeared to be interested in the news, and promised to think seriously about religion in future.

At another village an intelligent man thought that what he had heard about the religion of the true God was *all right*. For his part he wanted to know the truth and do it, but he did not know what was truth. The priests said that the religion of their fathers was true; the missionaries came pronouncing that false, and giving a new one which did appear better; but the Catholics followed, again, condemning both and saying that they alone can show the road to heaven. He could not read, and therefore he could not learn the right road from books, but he would like Mounng Te Law to remain a month and preach to him and his neighbors. "At present," said he, "I am like a Karen shooting at a squirrel in the top of a tree. He shoots, and shoots, and shoots, knowing some shot will hit,—then he gains his object. So I worship on all sides, and am sure I sometimes hit."

#### Popery—Desperate characters.

Within the last ten years the Roman Catholics have preached more or less in all the villages in this vicinity. The many points of similarity between them and the Boodhist priests, and their disposition to accommodate the two systems, would seem likely to recommend them to the Karens, but so far none have changed the beads of Boodh for the beads of the Pope, nor is there any present prospect of many of the Karens becoming converts to the Romish faith. About a year ago a Portuguese priest built a good wooden chapel about two and a half days' row on the Gaing from Maulmain, where he intended to reside for the purpose of opening a school and itinerating. But a short time after he became settled some Karens, on pretence of learning to read with the view of becoming Christians, remained with him till they found an opportunity to steal all his property. They left for Burmah and he for Maul-



main, and the Karens say that neither party has been heard from since.

There are many desperate characters among the Pwos as well as among the Burmese. There are still many places where "lewd fellows of the baser sort" are ready to assault "the house of Jason." Even at Krungpung, the chapel was fired and consumed by some enemies of all righteousness since my last visit to the place.

*The Church at Krungpung.*

When we arrived at Krungpung, there being no chapel, the assistant kindly offered us a room in his house. I need not say why we refused his generous offer and preferred building a shanty in a cool retreat more in accordance with our own taste. By the time it was completed,—nine feet by ten,—and all our furniture arranged, the appearance of an approaching storm was seen in the distance. Soon the heavens were overcast, and a heavy rain with a gust of wind hastened on. This being an unlooked for occurrence in the dry season, we had made no provision against it. After a pretty thorough wetting we were obliged to take shelter in a Karen house that the owner vacated for our accommodation, in which we remained a fortnight.

The little band of disciples here, with one exception, remain steadfast in the faith, and manifest an increasing interest in the things of religion. Three persons were received into the church by baptism, and one by letter, making the present number eighteen. All the materials are prepared and on the ground for a new and permanent house of worship. The villagers here have heretofore been wicked, and prejudiced against all good.

This year they appeared more friendly. Several families say they have cast off the priests, which is an omen of good, but they do not yet manifest an inclination to seek the true religion.

*A promising field.*

I spent eleven days in visiting five large villages in the vicinity of Krungpung, the farthest of which is distant a day's travel on an elephant. The prev-

alence of cholera to a greater or less extent in this vicinity, had scattered the people in every direction through the jungle three months before our visit, and at the time we arrived they were just settling themselves again at their homes. These villages contain in many respects the most interesting class of Pwos that I have yet seen. They are industrious, free from drunkenness and its attendant vices, so prevalent at Dong Yan and other Karen communities, and have comfortable dwellings, good gardens, wide paddy fields, large droves of buffaloes, and every Karen comfort in abundance. Boodhism reigns among them, and the priests command the respect and confidence of the people. Still, many are not so prejudiced that they will not listen to the truth which is able to make them wise unto salvation.

While among them I met with many incidents which to me were full of interest and full of promise, but as my communication is growing to a wearisome length, I content myself with stating that in two of them three or four individuals pressed me to remain longer. They said eight or ten years ago Miss Macomber visited them once; three or four years ago, teacher Bullard remained there a night, or "a piece of a day;" now I was doing little more than passing through their villages; the native preachers did not come often nor stay long. "How can we know about God in this way?" I endeavored to impress upon them that it was a solemn thing to hear the gospel, that their guilt was daily increasing before God for not joyfully receiving what little they had heard, and that it was worse than in vain to be hearers of the word and not doers.

One man said that in his heart he was a Christian, and he would ask to be baptized now if I would get an assistant or even a Christian to live in the village. He was far from Christian influence, ignorant of the Bible, could not read, was surrounded by Boodhists and wicked men who would deride him, cast his name out as evil and persecute him, and he feared

he could not live as a Christian ought. If he were baptized and then to transgress, that would be worse still. Then I urged him to remove to a Christian village, or to sell his elephants, give his buffaloes and lands to his sons, come to town and learn to read; and then, if God inclined his heart that way, go and preach. That it was eternal happiness in heaven he was consulting about, and there was no reason or room to hesitate. He promised to pray much and the assistant at Krungpung will visit him frequently, and I do hope that the love of God will be so shed abroad in his heart that he will forsake all for his Name's sake.

The chief at Ko T'ra, who promised Mr. Bullard that he would offer no more to the priests, has kept his promise so far as he could without incurring the ridicule of the community. He is a learned man, familiar with Burmese and Taling literature, and says it is "all trash." He is a constant reader of the Bible and admires its truths. It is his own fault, he acknowledges, that he does not become a Christian. He knows he ought to and hopes soon to be a child of God. The people of this village generally listened with attention, and there is reason to believe that the way of the Lord is preparing, by means of his own raising up, and that before many years there will be a seed to serve him in Ko T'ra.

*Tattooing.—Fearful looking for of judgment.*

On our way home we spent another Saturday and Sabbath at Keyen. We found the church in an awakened state, and four candidates awaiting baptism, anxious to manifest their love for the Saviour by obeying his commands. Two or three cases required, or will require, discipline. Two young men had been absent a week who, it was supposed, had gone to get tattooed. The rage for tattooing is by no means diminishing among the Pwos. I know of but one young man who has had the moral courage to withstand the temptation, and preserve *that body unscarred which God pro-*

nounced good. As all the watchmen do not see eye to eye in respect to this barbarous and cruel custom, I know not when it will receive a check even among the Christians.

The community in the vicinity of Keyen have a respect for the Christians and for the doctrines of the gospel. Four months ago the husband of one of the disciples died of the cholera. He was not a Christian, and had often treated his wife unkindly because she was one. When brought to what he supposed his death-bed he felt all the anguish of an enlightened transgressor. He asked his son-in-law to read the Bible to him, and Christians to pray for him. He exhorted his children to follow their mother and not him, and desired to be buried according to Christian customs, without any of the heathen ceremonies,—but died in mental agony. On the day we arrived two of his sons, contrary to his dying command, were preparing an extensive feast in an adjoining village in behalf of their father. Monday was to be the great day of the feast. On Sunday a few people,—not more than fifty or sixty,—were gathered where there would have been four or five hundred under ordinary circumstances. During the night they could scarcely get up a dance. Something like a "hand-writing on the wall" appalled them. On Monday morning at daylight the feast was ended. The dying words of the man for whom the people were making merry haunted them. Few dared go to such a feast, and the few stout-hearted who went had not courage to persevere. Thus is the gospel gaining a silent but strong influence.

#### Retrospect.

This has been a pleasant trip, and we trust will not be without its results. God can work by the feeblest instruments. We visited and called at thirteen villages and conversed with hundreds of Karens. Many cared nothing for us or our mission; many listened respectfully out of respect for me; and a few, I should think ten or twelve, were

anxious to hear the gospel for its own sake, and are now anxious to hear more and to have several assistants among them. "The docile Karens" are more wicked than I expected to find them: they also possess a broader common sense and more cunning. Fewer are ready to receive religious teachers as such,—fewer still to receive the gospel,—than I had inferred from a careful reading of missionary reports. Still I find abundant room for encouragement to labor among them. This season it has been my privilege to baptize eight at Dong Yan, three at Krungpung, and four at Keyen, and to see portions of the field in every direction white to the harvest.

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FROM A LETTER OF MR. BINNEY.

Schools.

March 21.—The ninth term of the Theological Seminary closed on the 15th of November. It was a time of much interest, and I trust of improvement. The number of pupils was twenty-four,—time, three and a half months. At the close of the next term, should I be permitted to see it, I hope to give you a full report of the Seminary up to that time.

The Karen Normal School is doing well. Miss Wright arrived this week in good health and spirits, and will be ready to commence her labors at the beginning of the next term. She will teach in the forenoon, and devote the afternoon to the study of Karen. Miss Vinton will continue for a time to teach in the afternoon in the Normal School.

During the past season I could not leave my pupils to visit the churches. Mr. Harris has visited them all and will report their condition. The church at Newton is in a good condition. Eight of the pupils of the Normal School have requested baptism. We have a good hope that more of them have been "born again," but circumstances have led me to put off their baptism until the present time.

TAVOY MISSION.

JOURNAL OF MR. BENNETT.

Aug. 25, 1849.—The Burman mentioned in my journal when at Newville, and who lives at Sen Zieke, has given more encouragement than heretofore, as latterly he has attended worship on the Lord's day in town, and appears pretty well. He is somewhat a weak minded man, and the influence of his heathen neighbors, as well as the ingrained superstitions of all his life, seems to keep him halting between eternal life and an adherence to foolish ceremonies.

Burman superstitions.

The highest priest in this province lately died at Shen-moke-tee, and for the purpose of giving him a more splendid burning, and also, no doubt, that the offerings to his survivors may be more abundant, his body has been brought from the place where he died, almost eight miles distant, to town, and placed in a new building erected for the occasion, called a "Neigban Kyoung." The body lies in state, embalmed after the manner of the Burmans, where offerings are made, and the pious bow down before it in prayer and supplication. In order to form any adequate idea of the superstitions of the East, they must be witnessed.

The month of July was an uncommonly dry month for the rains; only about half the quantity of water fell that sometimes does fall, and many of the natives had fears for the rice crop. Some of the *knowing ones* attributed all the deficiency of rain to the fact that the body of the dead priest had been brought to town, from the place where he died, for the purpose of *show* and *parade*, and not from pious motives, and the nat of the rain was offended, therefore he gave them no showers!

Aug. 28.—As there have been several days of hot sun and no rain, though indications are that it will soon rain, the natives are very anxious for their rice crops, and in order to procure rain, the natives in various parts of the city, in the edge of the evening, commenced im-

itating the croaking of frogs, in various ways and from various instruments of sound. The imitation not being very perfect, and the clamor very great, some of the people were inquired of, what it all meant. The reply was, "The people are endeavoring to deceive the nat of the clouds, by making him think the poor frogs are suffering, and so he may have pity on them, and send rain!" A cooly who was at work for me from one of the villages near town, was asked if the people of his village croaked too. He said, "Yes." When he was asked if he croaked? Dropping his head, "Why, no," said he, "I have no rice fields, and it is only those who have fields who croak." O hydra-headed monster, Superstition! when wilt thou cease to deceive the nations?

#### Daring crimes.

Sept. 4.—A Burman priest has just been committed to jail, charged with the murder of an old man nearly eighty years of age, and one of his devotees. There are various reports as to the cause of his committing the act, and as near as I can learn, the following seem to be some of the facts in the case.

The old man had long been in the habit of feeding this priest, but from some cause, unknown, had for several days discontinued his alms, at which the priest was highly incensed. The priest on the day of the murder sent several of his inferior priests or disciples to call the old man, who found him working in his field. He declined to go with them until he had finished his work. Some of them remained with the old man, and others remained to report. On hearing the old man refused to come, the priest was very angry, and said, "Why did you not bring him?" at the same time rating them severely. Being terrified they ran off, and the priest started for the field where the old man was at work—and by mistake went to another field near by. When those who were with him saw the priest coming, they told the old man, who stopped work and *went into the path to meet the priest.*

When he arrived near the priest, the latter called out to him very angrily, "Why did you not come when I called you?" The old man laid down the little spade with which he had been working, and prostrated himself to reply. The priest seized the spade and struck the old man several blows on the head, when he expired in a few hours.

The case has just been inquired into by Capt. Sharp, our magistrate, and the priest is committed to take his trial at the approaching sessions to be held by our new commissioner. When the priest was about to be remanded to jail, the Burmese officials about the court endeavored to have the priest divest himself of his yellow cloth, the mark of his priesthood, and take the clothing of a citizen, which he indignantly refused.

Sept. 20.—A few days since a most horrid tragedy was perpetrated in town by a Malay man, who murdered *four* persons and severely wounded two more. One of the murdered was his own child, another his wife, who had separated from him some months before, and the others were her relatives. He had been endeavoring to have his wife live with him again, and had taken the case to the magistrate for his decision, who left the woman at liberty to do as she chose, and as she refused to grant his request, he went from the court and perpetrated the deed. After killing and maiming his victims he went down out of the house, in the presence of many of the neighbors who had collected together, went to the main wharf, entered a boat and escaped.

25.—The Malay man mentioned above was apprehended yesterday on Crab Island, by Capt. Sharp, and this morning lodged in jail to await his trial for murder. He is said to express regret that he had not killed one person more, and he would have been satisfied!

#### Baptisms—A missionary needed.

Sept. 30.—Lord's day. We have once more been permitted to assemble at the outlet of a beautiful tank, where three individuals were baptized into the fellowship of the Burmese church. Two

of them are daughters of an apothecary, who with his wife are members, and the other is a daughter of parents who have been excluded from the church.

There are three other inquirers, some of whom we hope will yet come out decidedly for Jehovah, and abandon idolatry. God be praised for these mercy drops, and may his Spirit move upon the mass of the unconverted idolaters.

The death and sufferings of our Lord and Saviour were this day celebrated by Burmans and Karens. It was a good season and to be remembered.

Oct. 10.—Our new commissioner has been here and held his first court. The priest spoken of Sept. 4th has had his trial, and been sentenced to fourteen years' imprisonment in irons, to work on the roads. The Malay man mentioned Sept. 25, has also been tried, and sentenced to be hung.

Oct. 14.—This morning baptized Moun So, the Burman so often mentioned as residing in a village down the Tavoy river some ten miles from town. He has been considering for some years, and passed a very satisfactory examination. Though not a man of the brightest intellect, we hope he may prove a good and consistent Christian. He has met, as was to have been expected, a good deal of opposition from his wife and her mother, who are both staunch Boodhists, and at one time his wife threatened to leave him if he became a Christian, but as she has seemed to relax a little of late, she will not probably forsake him.

Would that I could make all who read this feel as the writer does, the importance of having some good devoted servant of the Lord, to devote his life solely to the Burmans of Tavoy and the many villages contiguous. It does seem such an one would not be permitted to labor in vain. There are many indications of good, and the truth is spreading. The assistants have distributed many thousand pages of the Scriptures and tracts, visited the people more or less, and made known salvation through a

crucified Saviour. The work is the Lord's and to him we must again commit it and pray. He will cause the truth to prosper.

#### Interesting meetings.

Dec. 19.—Having closed the office for the present, left Tavoy in company with br. Benjamin on the afternoon of the 17th in the mission boat, and this evening arrived at Pyeehaya, where we met br. Cross, who had arrived the day before, he having come down by land. Here we hope to form a Karen Association of the churches in the Mergui and Tavoy provinces, and endeavor to do some good. Br. Brayton is expected soon to be with us also. As a journal of these meetings is properly br. Cross's province, and as he will undoubtedly send it to you, I shall content myself with only a notice now and then of the meetings.

Dec. 27.—Br. Brayton joined us on the 25th. Our oldest Tavoy assistant, who came down with us to itinerate among some of the Burmese villages in the neighborhood, returned to-day, having distributed some twenty Testaments, about eighty volumes of bound tracts. Life of Christ, and the Digest of Scripture, with several hundred single tracts. He reports favorably of the people, some of whom listened to the truth with attention and interest. May the seed sown take root and bring forth fruit. Though much may happen to fall into stony ground, and among the thorns of an old superstition, some may perchance produce fruit, even thirty fold.

Lord's day, Dec. 30.—To-day our meetings closed. The attendance has been very good, from 140 to 250 generally present. There have been four meetings every day, and the influence we hope good. To-day six were baptized, and the Supper celebrated by about 160 communicants, many of whom were from surrounding churches.

Pyeehaya is well situated. The Karen village is in the fork of two small streams, which form at their junction the Pyeehaya river, which is navigable

for boats at high tide, up to the Karen village. These small streams stretch off to the northeast and southeast, and come down from the mountains, on whose sides there is many a Karen hamlet, and as naturally as water runs through a funnel, these people come down to Pyeehka for their supplies by sea.

The importance of this place, and the facilities of communication with the people on the mountains, have not been lost sight of by the emissaries of the Man of Sin, and two Romish priests have planted their residence on the bank of one of these streams, not ten minutes' walk from the chapel where we held our meetings. They have not thus far been very successful in making converts, but they are at work, and may yet be permitted perhaps to do some mischief. One of their number has died since they settled down here, some years ago—and another is said to have since arrived to take his place. There are three or four settled, or endeavoring to settle, between Tavoy and Mergui. They may perhaps catch some of the chaff from the native churches, as well as lead away silly men and women.

#### Home—Cheering view of the past.

Jan. 2, 1850.—We left Pyeehka on the 31st of December on our return home, and the new year was commenced by getting up our anchor, and getting under way not far from Tavoy island. Having a prosperous time we arrived at Tavoy about 1 o'clock P. M., where we found the steamer getting up her steam for Mergui. When we arrived home, learned that Mr. and Mrs. Judson were on board, and his health so poor that he had not been on shore.

8.—The steamer returned from Mergui, and as Mr. and Mrs. Judson returned to Maulmain in her, went on board for a visit. It is very pleasant to meet old friends and acquaintances in this distant and, though the interview be not more than an hour. Some of us had first met about *twenty* years before, and the *changes, civil, political and religious, have been many since then. Then our mis-*

sion had but *two* stations with five missionaries, and now there are more than forty missionaries, and six stations. Then the number of converts was less than sixty, and now there are more than 6,000. God has worked through feeble instruments, and success has attended the labors of his servants. It is well perhaps, sometimes to take a survey of the past, whereby more strength and confidence, as well as more unwavering trust and faith in the success of future efforts, may be called forth. Well may we exclaim, "What hath God wrought!"

And then a survey of what remains yet to be accomplished, ere the kingdoms of this world become the Lord's, should cause all who love his appearing, to buckle on the armor and fight manfully the wicked one, under the direction of the Lord of Hosts.

Those who are present actors on the stage of life will soon be crowded off, and the work left unaccomplished by them will fall upon their successors, or remain unaccomplished, while each is called to give an account of his own acts and his own stewardship.

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#### SANDOWAY MISSION.

##### LETTER OF MR. VAN METER.

Sandoway, March 19, 1850.—In order to save expense I have performed all my travelling this year in br. Abbott's boat, which he sent back as soon as possible after his arrival at Ong Kyoung. After a passage of some danger, and no little provocation from the boatman, I arrived at this my first stopping place.

##### Sketch of two Pwo assistants.

Here I met, together with a number of Sgaus, four Pwo assistants, respecting three of whom I have already informed you. I will just say, however, in respect to Tha Bwo, our first Pwo teacher, who left us in the rains, that he has been preaching since that time with much acceptance. He seems to be universally esteemed in the jungle for his very amiable disposition, and his services have been sought for in more than one direc-

moral; and the praise I received for this encouraged a feeling of pride and confidence in my own goodness, and it was not until I had been repeatedly overcome by temptations, and broken the rules I had prescribed for myself, that I discovered my own weakness and the corruption of human nature. The resolutions I made were so often broken that I was driven to despair; thoughts of suicide were constantly intruding themselves upon my mind; but an invisible hand and deep affection for my parents prevented the commission of such a dreadful deed. In this state of mind I sought the solitude of low valleys and deep forests, harmonious with the gloom and darkness that dwelt within. What I then suffered cannot be described. One sabbath, while wandering in a thick forest and brooding over my sad state, so great was my anguish of spirit, that I fell on my knees for the first time, and cried with tears, "All is vain! all is vain! If there be really such a being as God—oh, have compassion on me!" The Lord I believe heard me. Perceiving a thunder shower approaching, I hastened home, but on my way was compelled to take shelter in the house of a pious man, who, being an acquaintance of my father, manifested a deep interest in my welfare. I found him reading a book, the words of which arrested my attention; they were just suited to my condition. When I left, I asked him for the loan of the book, which he readily gave. The words I there found seemed to speak directly to me; they disclosed the awful sinfulness of my heart, and showed me in what light I was regarded by the scriptures. God, whom I was now compelled to acknowledge, appeared to me as a fearful Judge, full of anger and wrath. I laid hold of the long neglected Bible. I saw that without holiness no man could see the Lord. My great anxiety now was, that I might make myself worthy of the acceptance of God. Salvation seemed impossible for such a *wretch as I regarded myself*. In this *state of mind I commenced attending the*

meetings of the Pietists. One day I heard a sermon from the theme, "Christ the good Shepherd." Here Christ was presented as the Saviour of the lost, the vile and helpless. The idea was new to me. I at once saw how he could be my Saviour—the very Physician I so much needed. My load of guilt was at once removed; I felt that my sins were forgiven, and found peace and joy in the Holy Spirit. I experienced now for the first time the blessings of salvation, and could understand the difference between believers and unbelievers. I saw myself in Christ. What was mine, he had taken away; what was his, he had given to me. From that time I have experienced alternate joy and sorrow, but my trust has ever been in Christ, and I have always found a sufficiency in him.

At the meetings I was accustomed to attend, I heard, soon after my conversion, letters and reports from missionaries, which brought before me the perishing condition of the heathen, their misery and deep degradation. The thought that these poor people were under the prince of darkness, led captive by him at his will, and without any knowledge of the fountain of life, affected my heart. I was led to contribute to this object, but never deemed it possible that I could become a missionary. The question of personal duty did not occur to me until I became acquainted with the missionary society at Basle. I then became impressed with a strong desire to engage in the missionary work, but the question of duty was not clear; and the very thought of the trials connected with such a step made me shrink from the undertaking. I made it a subject of daily prayer, and earnestly sought to know the path of duty. I had now arrived at the age when I was subject to enrolment in the army; I therefore prayed, that if it were the will of God that I should be a missionary, he would prevent my being obliged to enter the ranks. Out of about two hundred and forty young men, seventy were to be chosen by lot. On drawing the names

mine was nearly the last; but many having been released on various grounds. At length fell among the number chosen to serve. On an enumeration, however, it was found that seventy-one, instead of seventy, had been obtained. Of these I was the last, and therefore discharged. I now considered the question decided by the Providence of God, and lost no time in making application to the Missionary College at Basle, into which I was received. During my five years' study there, I read the lives of Henry Martyn and David Brainerd, both of which had a very great influence upon my mind. I determined to seek the same deep toned piety and consecration to the work that I found in these holy men. I prayed and struggled night and day. My countenance assumed a gloomy aspect, and my whole deportment was forbidding. At this time a very pious young man entered the institution. He marked my sad countenance, and perceiving the great mistake under which I was laboring, kindly pointed it out to me, and said, You cannot reconcile God to you; but you must be reconciled to God through Christ. New light broke in upon my mind. I had been struggling under the law of works, but now saw and felt the full law of liberty. The whole routine of Christian duties assumed a new phase; what was before done with a gloomy seriousness was now performed with a joyous cheerfulness.

I never entertained any doubts as to the correctness of the doctrines of the Lutheran church, until nearly through my course of study, when I found that our professor, who had always been very careful to give scripture proof of every doctrine inculcated, made no attempt to do this in reference to infant baptism, but frankly acknowledged that there was no express command on this subject in the scriptures. From that time inquiries were started in my mind which I have never been able to settle until quite recently. I am now satisfied that nothing but the immersion of believers is scriptural baptism; and am determined

to follow my Saviour in the way of his appointment.

The change of my views on this subject may result in the dissolution of my present connection with the Tezpoor mission. I may be compelled to leave the province. I may be abandoned of man, but I believe and trust in the Lord. I have not come to my present conclusions, without the most solemn convictions of duty. I have ever before despised the Baptists, and never should I have asked for baptism at their hands, had not the truth compelled me to it. And whatever may be the result, I can never regret the act. I long for my baptism; and may a gracious God enable me ever after to walk in newness of life.

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#### FRANCE.

LETTER OF DR. DEVAN.

St. Etienne.

Lyons, May 29, 1850.—I have just returned from a visit to the church at St. Etienne, much gratified at the present state of its affairs, and thankful to the Lord for his encouraging benediction upon its efforts. I informed you in my last that steps had been taken to carry the gospel into a quarter of that city where no evangelical efforts had been made, and which appeared to be inhabited by the poor and despised laboring class of the community. I also informed you that these efforts had been met by so much good feeling on the part of the people there, that they had of their own accord and at their own expense hired a large room, and furnished it in an humble way for their regular meetings. The Lord has been so far pleased to bless these efforts that five souls have been brought from death unto life; and on the 20th inst. they, with one other, (in all four men and two women) were buried with Christ by baptism in the presence of about one hundred attentive and wondering spectators.

An active church.

As our rule is to work when and where the Lord works, the meetings have been



multiplied in that section of the city, and now there are three different places in that neighborhood where weekly meetings are held. On my arrival among them, these ignorant, unconverted, but interesting friends of our mission urged the commencement of Lord's day as well as week day services. Accordingly arrangements have been made to call into active exercise every gift that can be found among the members of the St. Etienne church, which now numbers twenty-six members. One or other of the members is to preach to these poor people twice every Lord's day. Besides this, arrangements have been made to classify all the female members of the church into committees of two each, whose duty it is to devote an afternoon a week in announcing the gospel to those of their own sex. I cannot yet establish a Sunday school, for the simple reason that those among the members who are capable of conducting it are each Sunday to be drafted around to preach the gospel.

I have sent some to a neighboring town to announce the gospel. This town, which I am told is now abandoned, at one time, not eighteen months since, evinced a great desire to hear the gospel, and some souls were converted, although the evangelization continued only three or four weeks. The man I have sent there is to receive no pay except a commission on such bibles as he may be able to sell. He is directed to preach the gospel wherever an opportunity offers. Another town in another direction earnestly demands the gospel, but what can I do? I have not the man. I have however taken one man, a gifted member of the St. Etienne church, half a day per week from his daily labor as a weaver, and pay him the half day's wages and his travelling expenses, so that he may go and preach Jesus to this people. All this increase of effort will increase our annual expenses about sixty dollars.

This people have altogether three public places of worship, the rent and

current expenses of which are paid by themselves. This seems to be very fair, and I do not think it well to press them to shoulder any more of their expenses at present. I believe I am considered somewhat severe already, in that I insist upon the people helping themselves to this extent. The truth is, French Christians have been and are still spoiled by having so many of their pecuniary means of evangelization from foreign sources; or rather, I should say, from the fact that the converts are not early taught the necessity of doing something for themselves.

This poor little church at St. Etienne has had more troubles than usually fall to a church ten times as numerous, but thus far it has been preserved through the mercy of Him who dwelt in the burning bush. I do not speak of troubles from without,—they are comparatively nothing. The fact that the house in which they hold worship, occasionally echoes with the noise of a stone thrown against it by the ill disposed (as last Thursday evening,) or the expectation at every moment of the soldiery and police breaking in upon and imprisoning them, does not trouble them so much as undisciplined or weak minded sheep of the flock. However, I trust that by the plan of *filling* every man's hand with employment, and getting each one to feel himself personally interested in the work of evangelization in some way or other, there will remain no time or inclination to be troublesome.

#### Lyons.

I have no room to say anything, just now, of the particular locality in which I dwell. Suffice it to say, for the present, that I am by turns abused, encouraged, misrepresented, elated or disheartened; but on the whole it seems to me that the Spirit is brooding over this chaos, and I trust he will bring light and beauty out of confusion. I need the special prayers of my Christian friends, that I may not be left by the Master to act imprudently. May the Lord keep me from speaking or acting otherwise than with wisdom and forbearance.

## GERMANY.

## LETTER OF MR. LEHMANN.

## Visit to Templin.

Berlin, March 21.—I have just returned from another tour to Templin where I have enjoyed much blessing. Br. Kemnitz, the pastor of that church, filled my place on the Sabbath here in Berlin while I was there. The brethren have recently purchased a house and arranged it for their meetings. It may contain from one hundred to one hundred and fifty persons, and is very nicely arranged for that town. Surrounding the frieze are Scripture passages,—opposite the pulpit 1 Tim. 1:15; over it Mark 16:16, &c. We had very well attended meetings, and that in the afternoon was quite crowded. Much grace was manifested. The publisher of the periodical here, son-in-law of the burgomaster, was present and constantly put down notes, probably to give an account of the meeting.

The meetings of the Baptists here are much better attended than those in the town church, as I was told. What a change in a few years! Before this, I think I related to you my experience here at that time,—how stealthily I must come and go, and how the mob stoned them in the meetings, and magistrates summoned before them all who came. The superintendent of the state church is a very malignant man, and hoped to destroy the Baptist interest at once when he came, as he had done in his former residence; but he must now exclaim, "O Nazarene, thou hast overcome!" The church here numbers fifty-four members, but there were presented and named to me eleven converts who anxiously desired baptism and fain would even now be baptized by me. But I referred them to the pastor, as the regular administrator of the ordinances here. I believe that about eight of these will be baptized as soon as br. Kemnitz returns.

## Hammelspring.

We had a social meeting in the house of a Christian friend, where many brethren

and sisters were together and the time was very agreeably spent. On Monday forenoon I visited almost all the members and found them in good disposition and hope. Afterwards I went with Mrs. Kemnitz and a number of the brethren to one of the stations named Hammelspring, distant two hours' walk. The weather had become very unfavorable, so that it was with great difficulty we could proceed. But we were most cordially received, and after some refreshment many flocked together from this and neighboring villages, not daunted by the weather. The room,—rather a large one,—was so much crowded that I scarcely had place to stand. It was asserted that but for the weather so many would have come that windows and doors should have been opened. I felt much invigorated and could preach with fervor the unsearchable riches of Christ. Very much affection was shown to me, and they said I should at any rate stay and preach in another village. But my engagements at home called me back and I could not comply. I must now, even in the night, return to Templin, where I had to guide again Mrs. Kemnitz, and several brethren accompanied. The storm had increased and almost threw us down, and snow and sand were blown into our eyes and mouths, so that with great exertion we arrived at midnight.

The next morning I returned to Berlin, but from recent efforts and cold I had become so hoarse that I could not at all improve the opportunity with my fellow travellers, and even now can speak with difficulty, which I felt yesterday when I had to preach twice to large assemblies.

## Zackerick—Heresies—Spandan.

Just now br. Köppen, pastor of the church at Zäckerick has left me, after spending a few days with me. It reminds me of a visit I paid to him. He is a farmer, of wealth and high reputation in his village, indeed a man of much intellect. I visited there chiefly through fear lest one of our adversaries, a man of

very erroneous views, had found entrance. I mean a Mr. Von Lücken, who has a considerable estate not far from Hamburg, has embraced our views of baptism and formed a church, or more, in his situation. But some years ago I became acquainted with him and found, not to speak of errors of a minor kind, that he entirely rejects the scripture doctrine of atonement by the blood of Christ, and urges that the righteousness of God is one which Christ works in us in making us *right-minded*, so that we do *works* of righteousness; for God is not a blood-thirsty tyrant who only by blood could be reconciled, &c. I had very much discussion with him, for he is very eager to make proselytes to his party. I found at my coming to Zäckerick my fears not without a basis, and did my utmost to counteract that baneful influence. I hope that I have succeeded. Br. Köppen was not aware of so great a heresy. I pray God that he and the flock under his care may be preserved for the Lord!

I also visited Spandau lately, ten miles from here, where I had much joy. One of our sisters employs much zeal to win souls to Christ. She has attracted a number of children who like very much to hear of Christ. A brother there, a soldier named Pahlke, instructs them in religion, and when I was there one recited the whole fifth chapter of Matthew, which she had committed to memory, without stopping. They afterwards came in company with br. P. to visit our Sabbath school, which was very interesting. Some adult applicants for baptism likewise nourish our hope there.

#### A soldier of the cross.

Our hearts have also been much gladdened by one of our brethren whom I baptized a few years ago and who gave us much joy, but who at the late wars was taken again for the army and made a sergeant. He has been a long time in the neighborhood of Frankfort on the Maine, where their head quarters were. *But as a militant of the nobler army of Jesus Christ, he was all the time*

busily engaged in spreading the dominion of his heavenly king. Br. Wiehler has circulated a great many tracts and bibles, preached frequently in his regiments, and succeeded in gathering a goodly number of God's elect. Some brother who has the oversight of churches in Hesse came and baptized about eleven, I believe, and the foundation of a new church was laid.

But though the soldiers were there rather in a protecting character, the protestant priests in those regions could no longer look on silently; they made a mighty lamentation, printed papers against the new heresy, and assailed the commanding officers to forbid the sergeant preaching. They long resisted, as br. Wiehler, from his very excellent deportment, enjoyed their unqualified favor. At length, his captain being exchanged for another, he was quartered in another village. As even there he continued preaching, the colonel summoned him and forbade him very seriously any religious labor. "He was a disgrace of the whole regiment," he said. "It would not become a Prussian sergeant to go round the villages and *shave* people; just as little did it become him to go about to sing and pray with the peasants. The next time he should be guilty of such a misdemeanor he would have him under arrest." Thus threatened, our dear brother still continued his sweet fellowship with the new brethren, who seem to be attached to him exceedingly. His last letter intimated that very likely the whole regiment will march onwards and leave those regions. Now Jesus surely will follow the camp and embolden his faithful servant everywhere to unfold his banner.

#### State of the church in Berlin.

Of our church in Berlin itself I cannot now say much. Meetings on the Lord's day are well attended, in the week scantily. No events of an alarming character have taken place,—on the contrary we do enjoy a time of inward peace and cordiality. But still there is no fervent spirit of love amongst our members,

and our increase is slow. I baptized lately three individuals, and a similar number will follow soon. I pray fervently for a new outpouring of the Holy Spirit, and feel myself as much affected by the great work committed to me as at any time previously. We must now wait for the Lord's grace.

The threatening law of which I wrote to you in my last is not yet published. Meantime we go on and thank God who keeps us in his hands.

#### East Prussia.

Letters from East Prussia describe the state of religion there as favorable as hitherto. Our br. Weist is diligently building the new meeting house, and new *living* stones are constantly added to the spiritual house of God. I believe nearly twenty have been added there since the beginning of this year. A letter of br. Dörksen, who made a missionary tour of about seventy German (nearly 350 English) miles on foot, describes the people as mostly very willing to receive the gospel. He preached in numerous places, baptized several, and extended his tour as far as Stolzenburg. Br. Weist speaks of his visit there as eminently blessed to them all.

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### GREECE.

#### JOURNAL OF MR. ARNOLD.

Nov. 11. Sunday.—None came to Greek preaching this morning. Read with brethren Kynegos and Xidactilo Luke 18: 1—14 and Rev. 2, and all joined in prayer. Had much conversation with br. X. in regard to a sin by which he had been overtaken, and on account of which he felt himself unfitted for the communion. At first understood his case to be much more aggravated than it actually was, and such as to call for his temporary suspension, at least, from the communion. But was happy afterwards in having this misapprehension corrected, and in gaining from the whole affair new evidence of the great change in him from what he once was,

and of the tenderness of his conscience in regard to sins of the heart.

17.—Was surprised this afternoon by a visit from a Wesleyan brother from Santa Maura, who “confirmed the proof of his love” to the missionary cause, by leaving with me upwards of forty-one dollars, which he had laid aside by weekly appropriations, since our last communication with each other.

18. Sunday—No Greek sermon to-day, for want of hearers. Read Luke 16th, with our two brethren, and united in prayer as usual. In conversation afterwards, I was grieved to hear advocated by one of them the sentiment, that the sin of lying consisted in the injury done by it to our neighbor, and that consequently it was innocent, or at least comparatively venial, when practised without any malicious design. I endeavored to refute this dangerous doctrine; but was obliged with sorrow to confess, that it had too much countenance in the writings of the fathers of the church, not merely in the *later* ages, when “pious frauds” were extolled as meritorious; but in those earlier centuries, when this abominable doctrine was not yet so commonly avowed, or at least not yet so matured. Chrysostom, for example, devotes a chapter in the beginning of his work on the priesthood, to the praise of deception, when rightly employed; and in his commentary on Galatians, he represents Peter and Paul as having “got up” a sham quarrel, for the readier conviction of the Judaizing brethren:—a sad evidence of decline from the pure morality of the New Testament, and a humiliating contrast to the best moral writings of the heathen. (Cicero de Officiis, for example.) How thankful those ought to be, who have been instructed from their childhood in the principles of an uncorrupted Christian morality.

In the evening preached in English from Habb. 3: 2, “O Lord, revive thy work.” My audience consisted of about sixty-five.

22.—This morning an Italian from

Ancona called to see me, an intelligent and interesting young man, who wishes to declare himself a Protestant. I was obliged to send for br. X. to interpret for me, as he spoke only Italian.

Only nine at the lecture on Romans this evening.

23.—Commenced this evening a regular course of scripture reading three times a week, with our two brethren, and such others as they may induce to join them. They brought with them to begin a young man from Cephalonia, and the Italian who called yesterday.

24.—I was called up last night at 12 o'clock to attend the dying bed of a young woman, an entire stranger to us, an Anglo-Greek, the only surviving child of her widowed father. Found her too much distressed for breath to be able to speak much. It seemed too late to be of any service to her; but I endeavored to point her to the only hope, and prayed with her. Called again at an early hour in the morning, and found her still weaker, and at times insensible. Again, addressed a few words to her, and offered a short prayer at her bedside. Called a few hours later, and found that she expired soon after my former visit. Was sorry to hear that after my first visit, she asked a friend what I meant by saying so much about her sins. Did I think she had done some very wicked thing? O how little men know of their sinfulness, till "the commandment comes," with the power of the Holy Spirit, to enlighten the mind and impress the heart.

25.—Sunday. Again no hearers; a sad monotony.

27.—This evening had five at the bible reading. The young Italian brought with him an elder brother, just returned from Greece. He will be a valuable assistant in interpreting, as he knows English well, and something of Greek.

Dec. 2.—Sunday. To-day I had the happiness of preaching again in Greek, to a congregation of eight persons, two of whom were members of my own family, and the rest Greeks. One was a visitor in Corfu, from the island of Sa-

mos. Text, Matt. 6: 9. "Hallowed be thy name." All listened attentively. In the evening preached to about fifty, from 1 Tim. 1: 11. "The glorious gospel."

9.—Sunday. Seven Greek hearers this morning, besides two others standing at the door during the greater part of the sermon. The young man from Cephalonia, mentioned as one of my evening class, attended our communion this afternoon as a spectator. It was conducted as usual partly in Greek, and partly in English, as our Greek brethren do not understand the latter language, nor our sister Duncan the former. But both would be almost equally intelligible to our young visitant.

13.—This evening delivered the last (42d) of the series of lectures on the Epistle to the Romans. Present seventeen.

16.—Sunday. At Greek service this morning had more than twenty respectable and well behaved hearers. Preached from Matt. 6: 10. "Thy kingdom come." How little is here understood of the true nature of Christ's kingdom, either in its internal essence in the individual, or in its external manifestation as an organized community. Preached in the evening from 2 Cor. 5: 20: present about seventy-five.

17.—At the request of the two Italian brothers, wrote in English and Greek a form of protest against the errors of the Roman Catholic church, which was afterwards translated into Italian by the young Cephaloniot, and signed by them.

20.—Began this evening a course of lectures on the Epistle to the Hebrews present eighteen. Letters from Zant to-day mention the case of a priest there who has fallen under the censure of the bishop, for a suspected leaning toward Protestantism. The amount of the proof seems to be, that he had some conversation with two English officers (both friends of ours, and religious young men,) who visited his church from curiosity, and afterwards visited the English chaplain, and received books from

His sentence was suspension of lesiastical functions, and banish-o the Strophades for six months. st is no unusual form of ecclesiasti-pline, for refractory or suspected and deacons. These islands are habited by some monks, who well enough how to make the on of the exile one of penance. this case the last part of the sen-ras suspended for a while, on ac-if the feeble health of the priest. -Sunday. As only one came to ek service to-day, besides our two n, I thought it best to defer my , and accordingly read Heb. 10, ayer. So fluctuating is our work

30.—Sunday. Preached to-day in Greek from Acts 7: 1-7. Present four Greeks, and two of my own family. In the evening preached in English to sixty-five hearers, from Ps. 89: 47, "Wherefore hast thou made all men in vain,"—a subject suggested by the close of the year and the half century. How vainly does man seem to have been made, and what a reproach to his Maker on the supposition that there is no future life.

Jan. 7.—At missionary concert this evening only ten persons present. Weather very rainy; collection 10s, 8d, \$2.46.

## MISCELLANY.

### AMERICAN BAPTIST HOME MISSION SOCIETY.

Eighteenth anniversary of the Am-Baptist Home Mission Society was the Norfolk street Baptist Church, ork, May 9th. In the absence of asurer an abstract of his report was the Corresponding Secretary, Rev. ill. The Secretary also read an of the Annual Report of the Ex-Board: both were accepted.

Life Directors and twelve Life s are reported deceased during the ar. Present number of Life Di-291, of Life Members, 1,684. The of cholera in the Western States d many congregations, but no ary fell by the pestilence. Rev. owling, D. D., and Rev. David r have resigned their places in the ve Board, and Rev. Messrs. E. L. and H. J. Eddy, have been elected places.

Treasurer's Report exhibits receipt's ear ending April 1, 1850, amount-26,443.52, which with the balance . April 1, \$3,925.55, makes the ilable means for the year \$30,-

The disbursements were \$25,- leaving a balance of \$4,965.61. ilities of the Society on the first were \$23,821.38, and its avail-

able resources \$9,464.61, — showing a balance against the Society of \$14,356.77. Of the amount received, \$25,201.09 were in direct contributions to the treasury, an increase of \$4,324.45, over similar receipts last year, besides \$647.43 for the Home Mission Record.

The missionary operations of the So-ciety have been carried on with very encouraging success. Two missionaries have labored in Minesota, and organized a church at St. Paul. In Oregon an asso-ciation of ten churches has been formed, and arrangements have been commenced for the establishment of an institution of learning. In California two churches have been organized, and at San Francis-co the church and congregation early as-sumed the whole charge of supporting their pastor. A house of worship was built, a Sabbath school was organized, and a Bible Society formed. The Society have been unable to procure as many missionaries as the field demands, but two have recently been appointed. A mis-sionary under appointment and on his way, was detained at Santa Fe, and with the approbation of the Society has settled there, being the only evangelical minister in New Mexico. An interesting field is also open for cultivation in Canada. In various parts of the field revivals have

been enjoyed and numerous conversions have occurred.

The number of agents and missionaries that have labored the past year is 118, of whom 41 are new appointments; there are also 13 appointments in addition, for the present year. Ten ministers have declined further aid, their churches being able to support them. Whole number of States, territories, and provinces occupied, is 17; number of stations, 338; baptisms, 949; churches organized, 33; ministers ordained, 30; houses of worship finished, 6; contributions for benevolent objects, \$2,732.58, and for support of ministry, about \$16,000, besides building and repairs of church edifices.

Hon. Isaac Davis, LL. D. was chosen *President*, William Colgate, and John P. Crozer, Esqrs., *Vice-Presidents*, Charles J. Martin, *Treasurer*, Garrat N. Bleecker, *Auditor*, Rev. Benjamin M. Hill, of New York, *Corresponding Secretary*, Rev. Edw. Lathrop, *Recording Secretary*, Rev. S. H. Cone, D. D., and fourteen others in New York and vicinity, *Managers*. James M. Whitehead, of New York, is the *Recording Secretary* of the Board of Managers.

## AMERICAN BAPTIST PUBLICATION SOCIETY.

### ELEVENTH ANNIVERSARY.

On Wednesday, May 1st, the eleventh annual meeting of the American Baptist Publication Society was held in Philadelphia, in the Eleventh Baptist church, (Rev. A. D. Gillette's.)

The annual report of the Board of Managers was read by the Rev. Thomas S. Malcom, Corresponding Secretary. Eighteen new publications were printed or stereotyped during the year, viz.: The Baptist Harp, large edition; Francis Egerton; The Great Question Answered, by Andrew Fuller, in German; Frey's Scripture Types; A Pædobaptist Church no Home for a Baptist; James and George; Baxter's Saint's Rest, &c. New editions had been printed of Carson on Baptism; Bunyan's Holy War; Booth's Reign of Grace, &c.; also the Baptist Almanac for 1850. The whole number of publications on the Society's list is 276, of which 87 are volumes. *New editions of 40 of the Tract series have been printed.* Of the Society's

tracts 176 are English, 8 German, 3 French, 9 Children's. Eight hundred and eighty-four pages of stereotype plates have been added during the year.

Twenty-one colporteur missionaries have been employed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois, Tennessee, Arkansas, Missouri, Wisconsin and Iowa; also in Oregon. Seven of the colporteurs were Germans. Revivals have followed their labors, and many souls have been saved. The salaries have been raised from \$100 to \$150 per annum.

Twenty-three ministers and fourteen Sunday schools have been furnished with libraries of the average value of ten dollars. Thirty Life Members and twelve Life Managers have been added. Grants have been made not only to the destitute of our own country, but also to seamen, to China, Burnah, Assam, Africa, France, Germany, Jamaica, Hayti and Canada.

The ten thousand dollar fund has nearly all been paid in, and the interest upon \$9,000 will henceforth be appropriated to the gratuitous circulation of the books and tracts of the Society.

The prices of the books published by the Society have been reduced about twenty per cent. Fuller's Works, for example, previously sold for \$7.50, are now sold for \$6.

One of the most recent and important measures has been the change from the small building occupied for the last six years to a spacious and beautiful edifice, No. 118 Arch street. Arrangements were made by which the Society can purchase, at a moderate price, the building now occupied and altered for the purposes of the Society. A Building Fund of \$25,000 has been commenced to pay for the house and lot, the improvements, and to erect additional buildings in the rear of the present building.

The Treasurer's Report was read by Rev. B. R. Loxley. The receipts for the legitimate purposes of the Society, during the year ending March 15th, were \$23,925.85, an amount larger than in any former year. The receipts for other Societies were \$896.84, making a total of \$24,822.69. The stock of the Society in books, printed sheets, &c., at a fair cash valuation, is \$10,567.81. The stereotype plates, (11,002 pages,) wood cuts, &c., valuing the old plates at half price, are worth \$9,647.54. The total value of stock and stereotype plates is \$20,215.35, an increase of \$1,496.13, notwithstanding the reduction in prices. The copyrights, some of them very valuable, are not reckoned. The library contains about 1,100 volumes.

Rev. J. H. Kennard was elected *President*. Hon. James H. Duncan, Rev. Dr. Wayland, Rev. E. E. Cummings, Albert Day, Thomas Wattson, Rev. Dr. Ide, James M. Linnard, Hon. Friend Humphrey, David R. Barton, Rev. John M. Peck, Rev. S. J. Creswell, Rev. E. G. Robinson, S. N. Kendrick and James Wilson, *Vice-Presidents*. Rev. Thomas S. Malcom, *Corresponding Secretary*. Rev. J. N. Brown, *Editorial Secretary*. Rev. B. R. Loxley, *Depository Agent and Assistant Treasurer*. C. A. Wilson, *Recording Secretary*. W. W. Keene, *Treasurer*. Rev. A. D. Gillette and twenty-four others in Philadelphia and vicinity, *Managers*.

#### THE VEDDAHs OF CEYLON.

The Veddahs inhabit chiefly the great forests which extend from the more southern portion of Ceylon toward the east and north, and also the most inaccessible part of the central table-land. They are in a most rude and barbarous state. They are divided into two tribes,—the village and the forest Veddahs. Missionary efforts were made among them in years past with some success.

The following letter is from Rev. Mr. Gillings, an English missionary to the island, of the Wesleyan connection, who is inclined to improve every opportunity of promoting the spiritual good of the Veddahs as was his predecessor the Rev. Mr. Stott. Under date of Nov. 8, 1849, Mr. Gillings thus writes.

"Four or five years ago, the Veddahs attracted the notice of the Ceylon government, and measures were taken to bring them to a state of civilization. For this purpose they were visited by the assistant-government agent stationed here, accompanied by Mr. Stott, who embraced that opportunity of inquiring into their spiritual state, and adopting means for their evangelization. It was the intention of the government to establish them in a few principal places, and give them a fair opportunity of cultivating lands, and leading a settled life. For this purpose they were called from the jungles, presents of cloth and food were made to them, houses were built, and trees planted, and full liberty was given them to cut down the jungle, and tools provided for that purpose. Meanwhile, school-houses were built, and teachers established among them; and they then professed a willingness to embrace Christianity, and a large number of them were baptized, promising, as they did, to discontinue their supersti-

tious practices, and to walk according to the rule of Christianity. For a time the efforts of the government appeared to be crowned with success. In many places the jungle was partly cleared, and the ground cultivated, especially while the people were provided with food, tools, &c.; but as soon as these supplies were withheld, or only partially furnished, and they were thrown in any degree on their own resources, their weakness of character was manifested, and a disposition evinced to return more or less to their former unsettled mode of life. Instead of cultivating their ground at proper seasons, and waiting patiently for their produce, they repaired to the mountains for honey, and to the jungle for flesh; and their lands were consequently neglected, their trees destroyed by wild beasts, and the benevolent intentions of government to a large extent frustrated. The teachers, formerly appointed and paid by the government, were after a time discontinued, and some of them taken up by the mission; but most of these proved notoriously unfaithful, and others were unable to collect the people or the children together with any regularity; and, besides, it was found impossible to maintain them at their posts at the salary they required, especially during the last two years. Mr. Stott visited them about three times a year for some time, until he found himself unable to travel, from the effects of jungle fever. The exhorters and catechists, too, were sent quarterly, but as none of these understood the language of the people any more than the missionary, they were always obliged to use an interpreter. On coming to the station in 1847, I found one or two schoolmasters, in the pay of the mission, stationed among them; but, for the reasons just assigned, these it was found necessary to discontinue. In 1847 the Veddahs were visited by the assistant missionary, Mr. Phillips, and in 1848 by the exhorter; but the journeys were found very expensive, as every article of provision must be taken all the way. I was too much engaged in preparing for the occupation of the new station at Carawaoor to visit the Veddahs last year, which I much regretted; but this year, though alone on the station, I determined, if possible, to go before the season closed, as I had heard various statements of the real state of the Veddahs, and was anxious to ascertain the truth.

October 14.—Set out on my tour and came to Araoor, a village a few miles distant from the station inhabited by Moors and Tamuls, and containing



large population. After staying some time, conversing and distributing tracts among the people, in the afternoon went on to Chittande, another Tamul village, where there is a large temple. Here I conversed with the people, and argued with them on the folly and sinfulness of idol-worship.

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We ascended the Ummeny mountain, which may be seen at a great distance. Had a fine view from the top of the adjacent country and of the Nator and Araoor rivers. Abundance of grass and berries grew in the middle and towards the top of the mountain, and large quantities of honey are obtained from the holes in the rocks, to which the Veddahs descend by means of long sticks fastened to the roots of bushes, and, after smoking out the bees with fire-sticks, and getting the honey, they pull themselves up by the same method by which they went down, and then divide the spoil among themselves. The Veddahs chew the bark of trees as a substitute for betel; and when they are sick, they tie strings around their necks and arms, thinking that these will charm away the disease. I believe there are from forty to fifty families resident here. After reading and explaining a portion of scripture to them, we set out, accompanied by the Vanniar, to Alaruley. Here they are said to practise devil-dancing when they are sick. The Singbalese doctor living among them persuades them to this, assuring them that without it the medicine will not take effect. In fact from what I have since learned, these superstitious practices still prevail over almost all the Veddah country. They go to distant places at night, and there beat tomtoms, and do homage to evil spirits from fear of their power. They declare that, as they formerly worshipped devils, if they now entirely abandon it, the devils have the power to injure them; that they did discontinue devil-

worship for some time, and their children were in consequence sick; their trees would not grow, nor their fields yield produce; and what could they do? It is easy enough to point out the folly and sinfulness of these practices, but not so easy to persuade a people like this to discontinue such rites, especially when they are left to themselves, and subject to adverse influence from without. I was truly grieved to see in what a state they were. At twelve at noon we came to Balangalarvaley from Alaruley. Here is a good bungalow and out-houses, and a large Veddah population. Here are about forty-two families. Many of the people were gone to the rock to get honey, and some to the jungle to get roots. They are mostly poor, and have but a short supply of water. Many of their trees have been destroyed by wild elephants, as they have taken no care to fence them in. Most of the men here were formerly baptized, and some of the women; but now they practise devil-dancing, and say they cannot and will not leave it off. Held service here on the Sabbath, reading and explaining to them various portions of Scripture. Polygamy is very common among these people, and the men abandon their wives for trifling reasons. Next morning, travelled on to Allagodde, and spent the day there, conversing with the people. Several people from the adjacent villages were present. Here is a noted devil-dancer, who declared to me that he had often seen the devil, and that his form reached from the sky to the earth? He professed to know by signs what devil it was that tormented the sick man, and how to propitiate him. The Veddahs think that every departed spirit is a kind of devil, and has power to hurt them or do them good. Hence they make offerings to them. The people here displayed an awful indifference with reference to spiritual things, and complained of the want of temporal blessings.—*Wes. Miss. Notices.*

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### AMERICAN BAPTIST MISSIONARY UNION.

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The following article was crowded out of the last number of the Magazine by an unexpected press of other matter. It is inserted here, that the season which it reviews may not be without some appropriate memorial in these pages.

#### THE MEETING AT BUFFALO.

*The late annual meeting was more fully attended than any which preceded it. Members were present from every part*

*of the home field, from the Bay of Fundy to the Mississippi river. This large attendance was doubtless attributable in part, to the special facilities furnished by the various railroad and steamboat companies, whose generosity, in this matter received, as it deserved, an unanimous expression of grateful acknowledgment. Yet, we are sure, from the spirit manifested in the meetings, that the immense*

from the Shan States manifested much joy in obtaining a New Testament and other books. He said he wished to take them a day's journey up the river where many of his friends were, who would be glad to learn more of this religion. The assistants evidently have the impression from what they observe in the villages that the truth is making steady progress, the conviction manifestly gaining ground among the people that Christ must increase and Gaudama must decrease. Many they find, in almost every direction, who freely acknowledge the truth of all that is preached to them, but frankly say they cannot yet embrace it. Their convictions are not adequate to overcome their prejudices, their fear of man, and their love of the world. And in what Christian country even is not this true?

*Tour of the Amherst assistants.*

On the 27th February, 1850, the Amherst assistants Ko Oung Men and Moung Shway Moung left home on a tour, in which they were absent seven days, and visited *seven* villages between Amherst and Maulmain, proceeding as far as Moodong.

At Kauparan, where several members of the Amherst church reside, they spent two nights and a day, but found few of the men at home, they having gone into the woods to cut house-posts. Two women in particular listened with special attention and made many inquiries.

At Thenboun-ngoo, a village of about twenty houses, they found a considerable company of men, women, and children assembled at work under a shed, to whom they preached a long time, but say they, "the people are exceedingly dark." The place being secluded, had never before been visited by the living preacher. By contrast therefore with the villages where the gospel has been repeatedly preached, it seems as an index to judge of the progress of light; for such were all the villages and the whole land before the Sun of Righteousness rose upon them.

*Absurd slander—favorable indications.*

At Balouk, our brethren fell in with an old man and his wife, formerly residents in Maulmain, who opposed them with much vehemence, affecting to know much from their own observation of the nature of Christianity. The man told the people, who had gathered round to hear, that in Maulmain when the teachers baptize any one, they first dip his head in water and ask him if he *sees* God. If his answer is in the affirmative he is released, if otherwise, he is repeatedly immersed until he confesses to have seen God. This statement he insisted on, as having witnessed it with his own eyes. Idle as it is, it is nevertheless a representation which I have frequently heard made by such as are disposed to scoff. But as Ko Oung Men was able to speak from his own experience on the subject, the poor old people did not obtain much credence from the auditors. At this village also they found residing another man from Maulmain, a silversmith, but of a very different character from the couple just mentioned. He listened with much interest, took several books, and seems to be seriously considering the claims of Christianity.

At Kyouktan, the assistants occupied the same zayat at which we stayed together last year. None undertook to dispute. The sister of the headman, the woman who entered so earnestly into argument then, again came, but neither to argue nor in any way to oppose. Some of the younger people having spoken as she thought rather reproachfully to the assistants, she rebuked them sharply, telling them that nothing could be said against those men, they spoke the words of truth and soberness. Still, the assistants think the truth has not touched her heart, it has only convinced her understanding. She loves, they fear, the praise of man more than the praise of God. Ko Nyoon, the Burman who appeared so well the last year, and took a New Testament, was now absent from the village, and therefore the brethren could not certainly ascertain the state of his mind, but they

with a power exceeding all human eloquence. The Holy Spirit was in it. O, how completely did the civic honors which the speaker bore, fade away, and give place to those which cluster on the brow of the Christian philanthropist, as he stands near the cross, and pleads for him who died for a world! Never will that scene of Christian dignity and Christian pathos be forgotten by any who were its witnesses. Hundreds felt, as the good Philip Henry, when at the close of a refreshing Sabbath, he exclaimed, "If this be not Heaven, it must be the way to it."

The Executive Committee are not entirely without solicitude with reference to the year upon which they have entered. The field which they are endeavoring to cultivate is widening before them, and the demand for laborers and funds is peculiarly urgent. Yet they are in the main hopeful. The system under which they are now working operates well. It is established upon a broad, strong basis—the missionary spirit in many thousand regenerated hearts. While they shall prosecute their efforts with all the wisdom they have, or may be able to obtain, and with a strict regard to economy of means, they earnestly invite the prayers and the enlarged contributions of all who sympathize with their object. \*\*

#### NOTICES FROM THE MISSIONS.

Dr. Judson.

Dr. Judson, as we learn by a letter from Mr. Stevens dated April 20, embarked for the isle of Bourbon on the eighth of that month, in the French bark *Aristide Marie*, accompanied by Mr. Ranney. He was so far reduced that serious apprehensions were entertained of his death before he could get out of the river, but as the vessel approached the sea he rallied, and seemed so much better as to revive hope both in himself and Mr. Ranney. The problem is doubtless solved long before this, and meanwhile a universal feeling of anxiety will prevail, to hear the intelligence which shall confirm our hopes or fears.

Mrs. Judson says, April 19: "You will hear from other sources of our severe trials, and I should not have written you at this time, but for a conversation I had

with Dr. Morton this morning, in which he gave his opinion of the case very definitely. He says Mr. J. has had no specific disease, though every vital organ has in turn (and sometimes altogether) partially refused to perform its office. He spoke particularly of the sluggish action of the heart and lungs; and remarked that the hardships of his past life were now made to tell most fearfully on his failing constitution. He says he remarked a look of age stealing over him for some months before his illness, and thought it the result of his *short* visit to America. In connection with this he begged me to write to the Wades to postpone their return until Mr. W.'s health should be fully established; but I suppose a letter would not reach them previous to their embarkation.

"Dr. Morton told me that if Mr. J. had remained in this place a little longer, he would have lost all chances of life, but that now the probabilities were in his opinion about equally balanced. If I could know that he were living *now*, my hopes would be very strong; but it will be so, so long before I can hear!

"I will not attempt to describe my own feelings. Those who have suffered will be able to surmise in some small degree, and to those who have not my words would be an empty sound. I can only be thankful that we are both in the keeping of a Being who loves us infinitely, and that we shall ere long find ourselves occupying the places now preparing for us, in that world where

"Sin and sorrow, pain and death,  
Are felt and feared no more."

With these prospects one cannot be very miserable though the heart must needs sometimes be heavy.

"For a long time before he was ill, Mr. J. seemed daily to grow more spiritual and childlike, so much so, that even some of the natives remarked the change in his preaching,—he was all tenderness and tears. Since his illness he has been singularly resigned. 'How sweet to lie, entirely helpless, in the hands of God!' he would often remark. He seemed to have a deep sense of the love of Christ, and sometimes, several times a day, would break out with the exclamation, 'Oh, the love of Christ! the love of Christ!'

In proportion to this was his love for all who love the work of Christ."

**Maulmain Sgau Karen churches.**

Mr. Harris writes, March 20: "Agreeably to the request of br. Binney I have visited all the churches in this province, left in his charge when br. Vinton returned to America, except one. That church I had fully intended to visit, but for a month past my health has been so poor that I have not travelled in the jungles. I am much better now, and hope by the blessing of God to enjoy my usual health.

"To visit the churches under br. Binney's charge and those under my own, has required so much time that it has been impracticable for me, this year, to go to the 'regions beyond.' My tour down the coast was interrupted. When I arrived at the Karen village near Amherst, the native assistants, who had recently returned from Lamaing, said the people were so afraid of cholera that they would not receive us if we were to go. At some villages, they said, the people had fled from their relatives who were sick of cholera, and left them to die without burial. One night the assistants were obliged to sleep in the tops of the trees, because they could not find any one who would receive them into his house. Though thirsty, they dared not go down for water, through fear of tigers.

"During the dry season I have baptized seventeen, making in all thirty within a year. The native pastors have baptized as many or more."

**Arrivals and departures of missionaries.**

Messrs. Campbell and Knapp, and their wives, arrived safely at Akyab, on the 13th of March last.

Miss Wright arrived at Maulmain on the 18th, and Mrs. Brayton at Mergui on — of the same month.

Rev. H. Howard and Mrs. Howard left Maulmain for the United States, via Rotterdam, on the 13th of February, on account of Mrs. Howard's feeble health.

Rev. J. G. Binney and Mrs. Binney embarked for America, via England, on the 22d of April, in the ship Suttlej, Mrs. B.'s impaired health making this step necessary. They hope to arrive here in October.

Rev. W. Dean reached Bangkok, Siam, in March. He reports cholera at Bangkok, but adds: "The interests of the church appear, so far as I can judge, to require my aid for a time, and if that be the case I stand or fall at my post,—and I cannot say that the prospects move me."

Rev. A. N. Arnold writes from Corfu, May 6, that by medical advice he proposes to spend three months in Lombardy for the health of his wife and eldest child. A gentleman at Corfu had kindly offered to be at the expense of the journey.

**Progress of the truth in France.**

Mr. Willard writes, under date of Douai, May 20, that the work is going on with every aspect of encouragement. Mr. Thieffry had baptized four persons at Denain, and another was expected. Mr. Lepoids had baptized eight persons at Béthancourt, and Mr. Foulon eight at Servais. There was some disposition shown by the multitude to do mischief, but the mass were respectful and attentive spectators, and it was hoped that a good effect was produced. The Association, the Missionary Society, and the Society for publishing good books, held their anniversaries at Servais, on the 15th. The Romish priesthood bear involuntary testimony to the efficiency of the gospel by their various annoyances and threats.

Under date of May 30, Mr. W. says: "I have already received information which confirms our judgment in reference to the good effect produced by the baptism at Servais, 12th inst. The son of one of the sisters baptized that day, or rather in the evening, to avoid scandalizing the relatives of the candidate, said to himself, 'as he was at mass that morning,—The protestants are going to baptize shortly,—oh, how I shall laugh!' and he laughed there in the church at the thought. He hastened to the water and arrived as Mr. Foulon was reading these words, 'Oh generation of vipers, who hath warned you to flee from the wrath to come?' He said to himself, 'John the Baptist certainly did not apply this language to those whom he baptized,' and he immediately applied the words to himself. Soon, instead of laughing, he was weeping. He now attends the meetings, and Mr. Foulon has had

conversation with him. His poor grandmother says, 'What a wretched thing! he is going to be a Protestant! he has already left off swearing!'

It is already known that this youth's mother was baptized: her husband procured a passport in order to abandon her. Like a fearless servant of Christ, she addressed him,—'I am the servant of Jesus and shall ever be,—I am your companion also, and shall ever be. Go where you will, I shall follow you.' It seems that this conduct disarmed the wrath of this man; perhaps he, too, is a chosen vessel. We shall see. How wonderful in might and in works is our God!"

Mr. Willard also states that, in a recent visit to Paris, Mr. Cretin fell in with four persons who had received some books from a young brother, Mr. Caillot, and who desired baptism. After a satisfactory examination he complied with their request.

#### Shawanoes—Favorable indications.

Mr. Barker says, in a letter of April 19: "The attendance on our Sabbath services for three months past has been larger than usual. The winter months are more favorable in this respect than the spring and summer months. On the 10th ult. we baptized a young woman. Two others, a man and his wife, who have been members of another communion, applied for membership. It is not certain that these will be received.

#### Death of Mrs. Slater.

From a letter of Rev. L. Slater, dated June 24, we have the sad intelligence of the death, on the 7th of that month, of Mrs. Slater, after an illness of only four days' duration. She was seized with severe inflammation of the lungs, and suffered severe pain, till her disease assumed a typhoid form, and speedily terminated her life. Mr. S. left her in her usual health for a few days' absence, and returned on the day of her burial. Notwithstanding the painful character of her illness, she appeared throughout serene and happy in prospect of death. When she could breathe with difficulty, she found strength to say, "Bless the Lord, O my soul, and forget not all his benefits."

Mrs. S. was fifty-one years of age at the time of her death, having been born

May 6, 1799. She was the subject of religious impressions in 1819, which resulted in her conversion and union with the church of Christ. In 1826 she was married to Mr. Slater, and with the approbation of the Board immediately entered with her husband the then territory of Michigan, and has since been a faithful and useful laborer among the Ottawa Indians.

### LETTERS FROM MISSIONARIES.

#### Arracan.

MISSION, Nov. 26, 1849.—L. INGALLS, Dec. 24, 25, 1849, Jan. 15, 1850.—C. C. MOORE, March 7.—H. E. KNAPP, Feb. 7.—H. M. CAMPBELL, March 6, 26.

#### Sandoway.

E. L. ABBOTT, Nov. 23, 1849, Feb. 17, 1850, March 12, April 16.—J. S. BEECHER, Dec. 22, 1849, Jan. 16, 1850, Feb. 11, March 18, April 16.—H. L. VAN METER, Dec. 15, 1849, Feb. 18, 1850, March 19; Mrs. V. M. Jan. 21.

#### Maulmain.

BURMAN MISSION, Jan. 1, 22.—H. HOWARD, Dec. 19, 1849, Feb. 23, 1850.—A. JUDSON, Feb. 21; Mrs. J., April 19.—F. MASON, Feb. 19, 20.—T. S. RANNEY, Dec. 23, 1849, Jan. 22, 1850, Feb. 20, March 20; Mrs. R., April 20.—E. A. STEVENS, March 19, April 20.—Miss M. VINTON, April 20.

KAREN MISSION, March 21.—J. G. BINNEY, March 21, April 19.—N. HARRIS, March 20.—W. MOORE, Feb. 20; Mrs. M., March 20.

#### Tavoy.

C. BENNETT, Oct. 25, 1849, March 5, 1850, April 19; Mrs. B. Oct. 25, 1849.—D. L. BRAYTON, Jan. 29, March 11, April 8.—J. BENJAMIN, Nov. 23, 1849, Jan. 7, 1850, March 12, April 6.—E. B. CROSS, j. April 4.

#### Assam.

MISSION, Aug. 23, 1849, Feb. 25, 1850.—Mrs. J. W. BARKER, April 6.—G. DAUBLE, Feb. 1850.—N. BROWN, Dec. 20, 31, 1849, Feb. 13, 27, 1850.—O. T. CUTTER, March 6, 20.—A. H. DANFORTH, Dec. 26, 1849, March 26, April 23, 1850.—I. J. STODDARD, Jan. 21, March 8, April 20.

#### Siam.

MISSION, Dec. 29, 1849.—S. J. SMITH, j. Jan. 2—18.—J. T. JONES, Feb. 25.

#### Hongkong.

MISSION, Dec. 31, 1849.—W. DEAN, Dec. 22, 1849, Jan. 30, 1850.—J. JOHNSON, Feb. 26, March 29, April 23.

#### Ningpo.

MISSION, Nov. 30, Dec. 26, 1849.—J. GODDARD, Dec. 31, 1849, March 30, 1850.—D. J. MACGOWAN, Nov. 15, 1849.

#### Teloogoos.

S. S. DAY, May 7.—L. JEWETT, Jan. 9, Feb. 8.

#### Bassas.

J. H. CHEESEMAN, April 9.—T. E. CLARKE, April — S. D. HARRIS, March 30.—S. W. BENSON, April 16.

## France.

E. WILLARD, Feb. 8—13, April 20, 23, May 20, May 30.—V. LEFOIDS (received) May 17.—T. T. DEVAN, Feb. 6, March 20, May 29.

## Greece.

A. N. ARNOLD, Jan. 4, 8, April 6, May 6.—R. F. BUEL, Feb. 28, May 8; Mrs. B., May 4.

## Germany.

J. G. ONCKEN, Feb. 13.—G. W. LEHMANN, Feb. 19, March 21.

## Ojibwas.

A. BINGHAM, April 26, May 11, June 1, July 2.

## Ottawas.

L. SLATER, April 4, June 24.

## Shawanoes.

F. BARKEE, April 19.—J. G. Pratt, Feb. 22.

## Cherokees.

MISSION, Feb. 24.—E. JONES, Feb. 15 (2), March 15.—W. P. UPHAM, Jan. 13, Feb. 16.

## DONATIONS.

## RECEIVED IN MAY, 1850.

## Maine.

A friend to missions	25.00
Wiscasset, John Sylvester	20.00
Mount Vernon, ch.	17.00
Surry Juv. Sewing Circle, Miss Ann Maria Carr tr., 16; Juv. Miss. Soc., Joseph Emerson tr. 3	19.00
Foxcroft and Dover Hill, ch.	5.00
	<hr/> 86.00

## Vermont.

Thetford, Silas Follet	200.00
Johnson, Dea. Taylor, to ed. Karen youth	25.00
Hubbardton, Amos Churchill, to cons. himself L. M.	100.00
South Fairfax	11.00
Poultney, ch. to cons. Joseph Joslin, L. M., per. Rev. J. F. Wilcox, agent,	100.00
	<hr/> 436.00

## Massachusetts.

A friend to missions	100.00
Northborough, a friend	5.00
South Dartmouth, a friend to missions	1.00
Kingston, ch.	20.55
Chelsen, ch. Sab. sch., Z. Snow tr., to cons. James L. Jones L. M.	100.00
Framingham, Fem. Mite Soc., Miss Selina Nixon tr.	13.39
Amherst, "The dying gift of Master Newton Fish," for the Bassa mission, 50 cts.; "Algernon" for do. 1	1.50
Sandisfield, ch.	19.32;
Grafton, 1 ch.	24.67
Hampden Co., For. Miss. Soc., J. E. Taylor tr., viz., Holyoke, ch. 36; Sab. sch. to sup. a child in Assam	43.99

## Orphan sch. 25; Rev.

T. Rand 1; Granville, ch. 38.14	100.14
Springfield, Maria L. J. Wilcox	1.00
per Rev. J. F. Wilcox, agent,	
Worcester, 1 ch., Juv. Miss. Soc., John A. Smith tr., for sup. of Samuel B. Swain and Isaac Davis, Karen children, and an Assamese girl, named Almira Studley, in Mrs. Danforth's sch. 25 each,	145.13
	<hr/> 75.00
	<hr/> 461.57

## New York.

Sand Lake, ch. 60; Charles H. Gregory 70; Glenville, ch. 6.28; Queensbury, ch. 8; Fort Ann, 1 ch. 10; Fort Ann Vill. 2; Berlin, 12.30; Grafton, ch. 8.98; John Tilley 5; Pittstown, ch. 6.50; Rachel Penny, 1; Little Falls, ch. 27; Livingston, R. Forsyth, 10; Stanford, P. K. Sackett 2; Sarah H. Canfield 7.91; Mary H. Canfield 5; Jamesville, ch. 7; Pine Plains, ch. 3.85; Amenia, ch. 13.66; North East, ch. 6.46; Mrs. Breed 2; Spencer-town, Milton Niles 2; Schodack, J. W. Lewis 1; A. Lewis 50 cts; Broadalbin, ch. 40; Glen Falls, ch. 6; Newport, ch. 60; Saugerties, ch. 2; Cocksackie, ch. 15; Catskill, F. N. Wilson, 50, to cons. John J. Ashley and Mary A. Fox L. M., per Rev. O. Dodge, agent,	441.44
New York City, Amity St. ch. 38.39; W. H. Munn, to cons. W. H. Munn Jr. L. M. 100 1st ch., Miss. Soc., to cons. Thomas S. Sommers and Spencer C. Platt L. M.	200.00
Oliver St. ch., Male Miss. Soc., N. R. Stout tr.,	400.00
Poughkeepsie, Central ch., to cons. Matthew Vassar L. M.	101.00
Springfield, ch. 18.66; Otto, Mrs. S. Tuthill, 25 cts.; Mrs. Mary A. Lincoln 2; from Rev. J. F. Wilcox, agent,	20.91
	<hr/> 1,301.74

## New Jersey.

Middletown, 1 ch.	39.00
New Brunswick, Youth's Bap. For. Miss. Soc. (of which 40	

be simplified or not understood. A list of subjects was first presented to the pastor of this church and explained till he thought he understood it, and it was therefore hoped that a good and effectual beginning was made. The amount of ceremony used in recording these things almost makes me laugh in reviewing them, particularly when I think of the aspect they will have should they meet the eye of the churches at home; yet to impart a satisfactory knowledge of them and an intelligent idea of the transaction is by no means one of the least things I have undertaken.

In the evening, we listened to a discourse from the native pastor of the church, which seemed to be one of a regular course of expository sermons, and was delivered with energy and force. The next day was spent in writing out in Karen the subjects for consideration in the meeting, in further explanation of them and of the mode of transacting business, and in attention to other important matters of detail. Below are the topics of business, which I think of the first importance to the welfare of the churches.

#### Subjects for discussion.

1. To induce all the members of the churches to read, or to have read, a passage of Scripture twice every day in their families, and severally to institute regular family prayer in their houses.

2. To induce all the members of the churches to assemble at some appointed time on the Sabbath, to consult together on the signification and import of some passage of Scripture which has been given out the week beforehand, for their mutual improvement and encouragement in the Christian life.

3. To have the children in all the churches collected into Sabbath schools, and suitable teachers appointed, the whole, with the Bible classes, to be under the superintendence of the native preachers or assistants stationed over the several churches.

4. To consider the importance of *having suitable persons selected and sent*

out as evangelists, to spend their time exclusively among the unconverted, under the direction of a committee consisting of the pastor, deacons, and two or three stable members of the churches from which they are sent out. Also, to look after suitable persons in the school for native preachers at Tavoy during the dry season, and send them out two and two as may be judged best, to preach among the unconverted; also, to report on their faithfulness and the time they have spent, and to suggest to the missionaries the amount of compensation they ought to receive.

5. To discuss the subject of improvement in the outward affairs of the churches or in the habits of the disciples, such as—having comfortable houses to dwell in; the cultivation of habits of industry and prudence; the husbanding of time for efforts to enlighten the understanding and enlarge the circle of intelligence; the question how far the commands of God forbid indolence, and the pursuit of such habits as must tend to the dispersion of his people and to the hindrance of progress in the general spread of his gospel and kingdom among men.

6. To appoint persons to write a letter to the churches or the Association in Maulmain and the upper province, requesting a correspondence with them by letter, and if practicable by messengers.

Also, to appoint a place within these provinces for all the churches to meet next year by their delegates, who shall bear letters from the churches reporting their condition, numbers, and the prosperity of religion among them.

Brn. Bennett and Benjamin arrived about midnight. I went down to see them on board their boat, and learned that my family were ill and that the cholera had begun to rage at Tavoy.

#### Commencement of the meetings.

From the circumstance that the people were busy in their harvest, the meeting was postponed one day, and on the 21st four meetings were held for preaching, &c. and on the 22d, being Saturday,

three meetings were held,—the afternoon being given to preparation for the Sabbath. Meanwhile, at meetings of the assistants and leading members of the churches, explanations of the nature of the proposed business were made and were received with favor and with much interest.

On the Sabbath, in order that the people may know something of the nature of a Sabbath school, the children were called in the intermission and organized into classes, teachers were appointed and their lesson for the next week given out.

The business meeting was commenced on Monday at 10 o'clock. After singing and prayer, br. Bennett moved and put the motion that br. Cross be chairman of the meeting and that San Saumoo be appointed secretary. A committee consisting wholly of natives was appointed by the chair to bring forward subjects to be acted upon by the meeting and arrange its sittings.

The subject first brought forward was that of family worship and the reading of the Scriptures. Speeches were made by a number of natives explaining and enforcing the subject, after which remarks were made by brn. Benjamin and Bennett, at considerable length, showing the practicability, the benefits, and the absolute necessity of the practice for the stability and comfort of the churches. At the end of the discussion the whole was summed up and put for a decision. The vote was prompt and unanimous in favor of adopting and putting in practice the recommendation.

In the afternoon session, the committee introduced the subject of Bible classes and Sabbath schools; also, a resolution exhorting the churches to adopt the practice of meeting on Sabbath mornings for mutual confession and prayer. These subjects were introduced by natives and four or five speeches made by them, of some of which I should be glad to record the substance if my limits would admit. Speeches were also made by brn. Bennett and Benjamin and by the chairman,

and on putting the motion of the committee to vote a unanimous vote was given in its favor, and it is confidently hoped will not be a dead letter. The spirit manifested there, and what has already been done by the churches, give pretty good assurance that the Bible classes and Sabbath schools, as well as the weekly meetings for confession and conference, will be generally maintained.

The evening meeting for preaching was more fully attended. Many people came in from abroad, and it began to be manifest that the accommodations made for seating the people were none too large.

#### Second day's proceedings.

The next morning the committee introduced the subject of external improvement, and the whole day was spent in its discussion. The advantages of a permanent location were pointed out. Mr. Bennett entered fully into the subject of the practicability of cultivating the lowland rice, and of making improvements by planting fruit trees, feeding pigs, and introducing the Burman loom for weaving. Many sensible and forcible things were said by the native preachers on this point. It was one in which they feel specially interested. The disadvantages of the people gliding away from their chapels, and with this idea having no fixtures, nothing permanent, were pointed out with many happy illustrations and much good sense. It was finally asked:

"Why are the Karens a poor, oppressed people? Because they suffer themselves to be a wandering people. Why are the Karens a sickly people? Because they are a wandering people. They eat everything they can find, and lodge in miserable sheds, with their bodies ill clothed, and how can they be otherwise than an unhealthy people? If you would avoid all this, stop your wanderings, cast about for some permanent abode, and do not run from it for every little cause of alarm, which you may chance to hear, as you have heretofore been in the habit of doing. Make yourselves good houses and live in them."



and thirty or more school-masters. Two missionaries deceased the past year and one station has been relinquished.

Large editions of the scriptures have been issued in the various languages of India, and of portions of them in Africa and Central America. Connected with the missions (not including Jamaica) there are 108 churches, embracing nearly 5,000 members, and over 300 candidates for baptism. The clear increase reported during the year is 188. The most promising fields are Bengal and the Bahama Islands, and in India the prospects of evangelization are much brightened by an act of the East Indian government for establishing freedom of conscience. At nearly all the stations of the society, day and Sunday schools are established. The returns which are not complete, enumerate a total of eighty-nine day schools with 3,980 pupils, and fifty-eight Sunday schools with 2,680 pupils.

#### WESLEYAN MISSIONARY SOCIETY.

The annual meeting was held at Exeter Hall, London, April 29, Fox Maule, Esq., M. P., in the chair. The financial statement shows the receipt of £111,685 13s. 6d., and the expenditure of £109,168 10s. 7d., the debt of the society being £10,841 13s. 2d. The following is the general summary of their missions:

Principal stations or circuits, 324; chapels or preaching places, 2,992; missionaries and assistants, 427; other paid agents, as catechists, interpreters, teachers, &c., 781; unpaid agents, as Sabbath school teachers, &c., 8,087; church members (including Ireland) 105,392; on trial for church membership, 4,830; scholars, 78,548; printing establishments, 8.

#### ENGLISH CHURCH MISSIONARY SOCIETY.

The annual meeting was held April 30, at Exeter Hall, the Earl of Chichester, presiding. The income for all purposes, including the special funds, was £104,273 6s. 10d., the expenditure £83,710 19s. 1d. During the year thirteen clergymen had been sent out, three have been ordained in the missions, two have died and seven retired, making a net increase of seven ordained missiona-

ries. The number of clergymen employed in the missions is 147,—eighty-seven English clergymen, forty-two natives of the continent in English orders, five in Lutheran orders and thirteen native clergymen; European laymen, catechists, secretaries, printers, &c., twenty-seven; attendants on Christian worship estimated at 107,000; communicants, 13,551; children under Christian education, 40,000; increase in the number of communicants, 548. The principal fields of operation are on the continent of Europe, in India, China, East and West Africa, on the Mediterranean, in New Zealand, and the North West coast of America.

#### LONDON MISSIONARY SOCIETY.

The annual meeting was held at Exeter Hall, May 9th, Sir E. N. Buxton, Bart., M. P., in the chair. The financial statement showed the receipt of £62,545 0s. 11d., and an expenditure of £64,489 9s. 5d. The number of missionaries is 170, laboring in Polynesia, the West Indies, South Africa, China, and India. One had died and two retired from the work, but their places were supplied and there had been an increase in the number of native laborers. Of the missions in the Pacific those in the Navigators' Islands have been injuriously affected by a war among the natives, which at the latest accounts was practically ended; and those in Tahiti have suffered by the interference of the French government, yet numerous accessions have been made to the churches. In the West Indies, though suffering from poverty, the churches report a gratifying increase in numbers, intelligence, and zeal. In South Africa, one of the earliest of the society's missions, abundant fruit has been gathered. In India the increase of the mission churches has been encouraging, and in China, though the progress of the truth is slow, yet the results are of a hopeful character. The government of India, in proposing to remove the legal disabilities which have impeded conversion to Christianity, and to abolish the accustomed donation to the worship of Juggernaut, is likely to take away the most formidable external obstacles to the truth.

## BIBLE TRANSLATION SOCIETY.

The annual meeting was held April 24th, S. M. Peto, Esq., M. P., presiding. During the year there had been printed in the various languages of India 74,500 copies of the scriptures and portions of the scriptures. A report from Mr. Thomas on the state of the translations states that 191,000 copies were printed from January 1847 to December 1849, and 157,256 copies distributed. Versions of the gospels of Luke and John have been published in the Chinese language, in an improved edition of Dr. Marshman's version, and the gospels of Matthew and Mark were nearly ready for publication. The Acts of the Apostles and a portion of the book of Genesis have also been issued.

The receipts of the year amounted to £1,466 16s. 9d., and its objects are commended to the regard of the churches. £1,200 had been granted in aid of the translations carrying on at Calcutta.

## JEWS' SOCIETY.

The annual meeting was held April 23d, Lord Ashley in the chair. The re-

ceipts of the year were £32,515 3s. 6d., the expenditures £26,484 14s. 11d., investments £5,624 5s. 3d. The society speak with gratitude of the measure of success they have met with, the accessibleness of Jews to Christian influences, their increased disposition to study the New Testament, and their claims on the church to labor for their salvation.

## BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting was held on the first of May, the Earl of Harrowby, presiding. The receipts applicable to the general purposes of the society were £44,135 2s. 11d., including £31,413 1s. 7d, free contributions from auxiliary societies; receipts from bibles, testaments, reports, &c. were £45,435 16s. 1d.; other sources £2,063 13s. 7d.; total receipts £91,634 12s. 7d. The expenditures were £97,246 2s., of which £31,386 9s. 10d. was for printing the scriptures in the languages of the continent of Europe, and £4,872 in languages of Asia, Africa, and America. The issues of the society from the depot at home were 783,203; from depots abroad 353,492; total, 1,136,695 copies.

## MISCELLANY.

## CHINESE INSTITUTIONS.

Rev. W. Farebrother, of the London Missionary Society, in an address before the Baptist Missionary Society in London, explains some of the contradictions in the Chinese character and institutions.

In China, they found a people clothed in beautiful vestments, but offensive in their habits, ridiculously polite, and again, most insulting and overbearing—a people spread over a country larger than the whole of Europe, and yet governed by a patriarchal form of government! and passing on from generation to generation without any popular tumult, all bowing down with the most implicit obedience to the commands of their imperial father. They found the people in many parts highly civilized, and in

others most barbarous, the makers of fabrics which our manufacturers in vain attempt to imitate; and while there was with them a prevalence of education, and institutions which displayed consummate skill and high powers of adaptation of government, they found them descending to the most silly and ridiculous practices, and profoundly ignorant of everything beyond their own empire. In the southern part of the empire, he had seen the bodies of infants floating in the river, and had heard infanticide defended. Farther north, there was no trace of this horrible practice, but on the contrary he found there foundling hospitals, where orphan children were educated, clothed, and supported by the voluntary contributions of the people. In some cases he had seen the poor left to

die unnoticed and uncared for; in others, public halls were established, where provisions were served out, and their wants were attended to. So numerous were the contradictions and anomalies in the Chinese people, that it was difficult to give any intelligible account of them. But he would try. They had been accustomed to think and speak of China as though it were one comparatively small country, like England or France, composed of one people; whereas it was composed of sixteen or seventeen different nations, all living under one patriarchal form of government. That they had had so many and contradictory accounts of China was in consequence of those who gave them having visited different, and each only one, portion of the country. The Chinese had been represented as an unchangeable people. What could be more absurd than to suppose that thousands of men could reach a certain point and then stand still? China had had her changes as well as other countries. She had had her periods of Augustan excellence and mediæval ignorance—she was now undergoing great changes, and it was more than probable that at no distant period that vast empire would crumble to pieces. The barbarism which pervaded the larger portion of the lower classes was gradually extinguishing a high state of civilization, and when a man who had lived there but a short time spoke of the degraded population of China, he would say to him, "remain a little longer, and you will find in the upper classes a degree of refined civilization which you could not expect." Benevolent institutions had been known in China for centuries. When he was last at Shang-hai, he visited a foundling hospital, the report of which he now possessed. It was a singular and interesting document. The first eight or ten pages contained a history of the institution, by which it seemed that it had been founded originally by a rich merchant, about 140 years ago; but the endowment not being sufficient to meet the expenditure, an appeal was made annually to the public for its support. Then came the rules; the number of inmates; and next, the appeal to the public, in which the managers say—"Let all act from benevolent motives—let there be no compulsion." Then came an account of the receipts and disbursements; a list of subscribers under the head of "Account of the good and faithful who joyfully subscribe;" and then, unlike many of the societies here, there was a balance shown in its favor.

On one occasion, he went with Dr. Lockhart into a large building in one of the streets of Shang-hai, which on inquiry they were told was the hall of the Imperial Humane Society for the recovery of drowning persons; and in one room they were shown a great black-board, on which were inscribed the names of several persons who had been rescued from the river. In another room, a number of couches, or beds, to which the rescued persons were taken, in order that suspended animation might be restored. And in another were a number of coffins, and they were told that when persons who were drowned were not claimed within twelve hours, they were buried at the expense of the institution. There were also halls of universal benevolence; and no sooner had the mission established their medical hospital, than the rumor of it reached a great city in the interior, containing 3,000,000 of people, and in a short time the benevolent men of the city of Luchow-foo established a similar hospital; and in a parcel of books which he had received from China about a month or six weeks ago, he found the first report of the hospital. The Chinese were not to be spoken of as savages just emerging from barbarism. They possessed institutions which we thought the boast of our own country, and our own age. The inquiry arose how long these institutions had been in existence, and what was their origin. Some persons ascribed them to the Jesuit missionaries. But the missionaries had nothing to do with them. A native writer traced their founding hospitals back to 1,137 years before Christ. He (Mr. Farebrother) believed they had existed from the patriarchal times—that they sprung up in remote antiquity—that although heathenism had extinguished them in every other country, it had failed to do so in China.

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#### ENERGY OF HEATHEN FAITH.

Rev. Dr. Vaughan, in an address delivered at the last anniversary of the London Missionary Society, made the following impressive remarks:—

You see that Hindoo mother there. Could you pry into the history of her heart, perhaps you would find in the story of it strong proof of what I have ventured to state. The marks of deference, and the marks of inferiority which she exhibits, in common with all Hindoo females, to the other sex, might seem to

say that the Hindoo female mind can exert but little influence on the mind of India: it is a great mistake. It was my privilege very recently to converse with a Hindoo Rajah—a man who had become a Christian, a man of finer native intellect, of finer disciplined intellect, of more philosophical acuteness in relation to everything belonging to the laws of the mind, than I had ever met with in connection with India, either by personal intercourse or through books. He allowed me to become acquainted with the changes through which his spirit had passed in early life. When a child, his mother, and the females to whose care he was intrusted, had his mind stored with volume after volume of what may be called the religious literature of Hindostan—the tales, the fables, the romances, the histories, the poems that have come down for two or three thousand years along with Hindooism; and these were made familiar to his ear, not on special occasions only, but every day, almost every hour. The effect upon him was precisely that which takes place ordinarily under such influences. The attachment of Hindoo youth to their religion becomes such, that the last thing expected or feared in their case commonly is, that they should desert the system that has been made, as it were, to inwork itself so thoroughly with their nature. This Rajah, however, did desert it: the diffusion of Christian ideas, and of European teaching, gradually alienated him from Hindooism; then he halted in a vague kind of Deism: at length he became a Christian. Then was the point when he felt how it would be with that mother, as he should have to profess himself a disciple of Christ. She had watched the change that had come over his mind, and which she saw clearly had alienated him from the religion of his fathers; she had tried with all the ingenuity of a mother's feelings to get at the strange thinking that could have led to such a result; but with little effect. At length, however, he had to tell her that the time had come in which he must profess himself a Christian. "Oh," he said, "she threw herself on my neck, she wept, she sobbed; her heart beat and beat that I thought surely it would break: still I bore against it, and then she cast herself at my feet, and there, with all the eloquence of a mother's grief and breaking heart, entreated me to reconsider my course; and, when nothing else could be hoped for, she said, 'If you would not stand at my grave a convert to the gospel, and have soon, very soon, to look into it as

the grave of a broken-hearted mother, defer it at least, until I am gone.'" Why do I mention this? Oh, could we but call into existence, in the heart of European females,—mothers and daughters and sisters,—an attachment to their faith as strong, and a zeal to sustain and diffuse it as powerful as may be witnessed often in the case of these Hindoos, why, we should need but little of such meetings as we have here to-day. It is because our higher creed does not produce upon us anything like the deep effect it ought to produce, that our missions are not tenfold more effective than they have been hitherto.

#### RELIGIOUS CONDITION OF SPAIN.

A Spanish correspondent of the London *Evangelical Christendom*, in reply to some suggestions as to the circulation of the Bible there, draws a sad picture of the condition of the people.

Amidst the great demoralization and unenlightened atheism of the people, an effort has been made to bring about a reaction in religious matters, rather to keep up the inveterate abuses, forms, shows, pickings, and farces of the church, than to give an impulse to the cause of true religion. A new *saint* has just been imported from Rome. Altars have been raised to it in several churches, and processions and festivals have been set on foot for this new idol, which has already wrought the most wonderful miracles. So fashionable and popular has this *santa* become, that most of the female children born within the last six months have received her name. Thus the priests exert themselves to regain their influence, and to bring back the former superstitions of the people, both materially shaken by the last convulsions.

I suppose you are aware of the late general jubilee granted by the Pope to all the Spanish people. By confessing twice in a fortnight during the jubilee, and submitting to some other ceremonies specified in the Pope's bull, *all past crimes and sins* have been washed away. I leave you to judge of the pernicious influence such a jubilee must have upon our present state of corruption.

Under such circumstances, the British Bible Society, and philanthropic men at large, have rather a rough field to work upon. But something might be done, if support were afforded to their efforts.

philanthropic, intelligent, and enlightened Spaniards.

Our nobility and gentry are so ignorant and dissipated that they show a remarkable indifference to religion and religious matters. Intoxicated in idle pursuits, pleasure, and dissipation, they feel reluctant to devote any of their leisure time to the reading of instructive books, whether scientific, moral, or religious. Their favorite reading, when they do read at all, is that of novels, and those of the most popular or immoral kind. Most of them are apparently attached to the forms and ceremonies of the church. They hear mass, many occasionally confess, *pro forma*, and all of them encourage priestcraft. Very seldom do any of them omit the *absolution* of the priest when on the bed of death, dying like the best Catholics, and more especially if they leave in their will something to the priests for masses. To such parties as these, the reading of the Bible would be intolerable, and I know it from experience of what I have seen.

As to the middling classes, many of them are free-thinkers or atheists, partly

from a false conviction, and partly from fashion or indolence. Many, however, are sincerely attached to the Roman religion, yet very few are domineered over as formerly by the priests, whose immorality they deplore. The former—the free-thinkers and atheists—could not be easily brought to read the Bible, for, being disgusted with priestcraft and its impositions, they believe nothing and will hear of nothing. As to the latter, many of them will read the Bible without scruple, and understand it, but others would not, from fear of infringing the priest's prohibition. It should also be borne in mind, that true, but unenlightened Catholics, are very apt to consider Protestants as heretics, and judge therefore that the Bible coming from their hands must be received with fear or suspicion.

As to the lower orders, the distribution of the Bible among them would be time and money lost, as very few of them can read. Moreover, it is as easy to convince them that the book is a bad one as a good one, and in the former case the priests and their adherents have the advantage on their side.

## AMERICAN BAPTIST MISSIONARY UNION.

### THE MISSION PRESS.

#### Works in Siamese.

The following enumeration of works in the Siamese language, published by the Siam Mission, is from memoranda by Rev. J. T. Jones noted prior to Dec. 1846, and of course includes none of more recent date.

1. A CATECHISM. 8 pp. 12mo. The first *printing* ever executed in the Siamese language. A translation of Mrs. Judson's Burman Catechism, prepared under her supervision at Rangoon and printed at Serampore about 1820. The type was small and imperfect, and the composition scarcely intelligible.

2. A TRACT prepared by Rev. C. Gutzlaff, printed at Singapore in 1830-1, on type also very imperfect.

3. The CATECHISM, re-translated.

4. SERMON ON THE MOUNT. Matt. v. to vii. inclusively.

#### 5. GOSPEL BY MATTHEW.

The three last mentioned were printed at Singapore in 1835, under the supervision of Rev. J. T. Jones; press of the A. B. C. F. M.

#### 6. ACTS OF THE APOSTLES, 4to. 1836-7.

7. SUMMARY OF CHRISTIANITY. 24 pp. 8vo. 1837. The Summary commences with an account of the character and attributes of the true God, and proceeds with the creation, fall, and subsequent state of man, the advent and teaching of Christ, the principal requirements of the Bible, and a somewhat extended statement of the difference between a Christian and one who is not.

The 5th edition, of 5,000 copies, was nearly exhausted in 1846.

8. STORIES OF JOSEPH AND MOSES.—Compiled from the Scriptures. By Mrs. E. G. Jones. Illustrated with cuts. 1st ed. 5,000 cops. 1838. 2nd ed. 1,000 cops. 1840.

9. STORY OF DANIEL. By the same. Prepared as above. 2 editions.

10. NEW TESTAMENT. Printing commenced in 1839, completed in 1842. Of the Gospels and Acts, 5,000 cops.; of the larger epistles, 3,000 cops.; and of the smaller, 1,500 cops.

11. THE GOLDEN BALANCE. 1st ed. 24 pp. 8vo.—2d ed. 36 pp. Prepared on the basis of the Burman tract of the same name, composed by Mr. Judson, with omissions and additions.

12. SEA CAPTAIN. Translation of an English tract entitled *Cabin Boy*, with the addition of excerpts from various sources. 1st ed. 12mo.—2nd ed. 8vo. By Rev. R. D. Davenport.

13. OUTLINES OF OLD TEST. BIOGRAPHY, incorporating Nos. 8 and 9. 1st ed. 3,000 copies. 136 pp. 8vo. The work embodies the principal and most important facts of the Old Testament, and was designed as an introduction to the New Testament, facilitating the understanding of its allusions, &c. Nos. 8 and 9 had been found to be exceedingly popular with the natives, which suggested the desirableness of a larger work constructed on the same principles.

14. EFFECTS OF GAMBLING. By Rev. R. D. Davenport. Translation of a sermon from an American divine; with additional facts and arguments.

15. NEW TESTAMENT. The 2d edition, 3,000 copies. Revision and printing commenced in 1845.

All of the above, with the exception indicated, were prepared by Mr. Jones.

There have also been published "First Lessons" in Siamese and English, composed by Mrs. E. G. Jones; and a "Vocabulary of Siamese Terms," ascribed to Mrs. F. G. R. Davenport.

Several valuable tracts were published in the Siamese language by missionaries of the A. B. C. F. M.—On Opium—Intemperance—Inoculation and Vaccination, &c., by Dr. Bradley; others on Ecclesiastical History, by Messrs. Robinson and Caswell; and on Geography and Astronomy by others. Also, a translation of the four Gospels and Acts, by Mr. Robinson; and of Genesis and Exodus.

#### DEPARTURE OF MISSIONARIES.

The company of missionaries designated for Burmah and Assam, consisting of Rev. E. and Mrs. Kincaid and Dr. J. and Mrs. Dawson, for the recommencement of the mission at Ava; Rev. J. and Mrs. Wade for the Burmese mission, and Rev. J. H. and Mrs. Vinton for the Karen mission at Maulmain; Rev. M. and Mrs. Bronson, and Miss M. S. Shaw to the station at Nowgong, Rev. S. M. and Mrs. Whiting, and Mrs. Cutter to Sibsagor, and Rev. William and Mrs. Ward to Gowahatti, in Assam;—sailed from this port in the Washington Allston, for Maulmain and Calcutta, July 25. Besides the missionaries and assistant missionaries enumerated, the Assamese youth, for a time resident in this country, and members of several mission families, made up a total of twenty-eight passengers.

There was a public meeting at the Tremont Temple on the evening of the 24th, at which interesting addresses were made by the several missionaries, after which they were briefly but feelingly addressed by Rev. Dr. Sharp, who commended them to the divine protection. On the morning of the 25th a large assemblage was gathered on board the ship and upon the wharf adjacent, to take leave of the departing band. After singing a hymn, Rev. J. Lansing Burrows, of Philadelphia, delivered a short but animated and fervent address to the people and to the missionaries, on the real greatness and importance of the transaction in which they were engaged, and assuring our brethren and sisters that they would be followed in their voyage and in their labors, in their successes or their discouragements, by the constant sympathy and the ardent prayers of the churches at home. Rev. Robert Turnbull, of Hartford, offered prayer, and the exercises were terminated by the doxology and the benediction. The final greetings were then exchanged with the missionaries, the vessel was towed out of the harbor by the steamer Robert B. Forbes, bearing hope for thousands, followed by the prayers and blessings of multitudes, and to be welcomed, we trust, by the greetings of many who wait for the salvation of our God.

## DONATIONS.

RECEIVED IN JULY, 1850.

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Bangor, 1 ch. Royal Clarke tr., to cons. Anthony Woodard L. M. \$100; "Soc. to aid Assamese Orph's," Miss H. A. Wood tr. (of which 25 is for sup. of Samuel L. Caldwell in Assam Orph. sch. and 6 for a chapel in Nowgong) 31 131.00  
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	<u>34.00</u>	
<b>Michigan.</b>		
Michigan State Convention, M. Allen tr., viz., Wayne Asso., viz., Plymouth, 19.25; D. R. Daniels and family, 5.35; Mrs. Gouldbury 1.50; Medina, Female Benev. Soc. 22.50; York, ch. mon. con. 8.45; Saline, mon. con. 10.87; C. Van Husen 20; Mrs. C. Van Husen 5; ladies of ch. and cong., for Assam Orph. sch. 25; Washtenaw Asso., 10.47; Adrian, ch. 11.53; Lenawee Asso., 19.88; Niles, ch. mon. con. 14.93; Mrs. Hanford 50 cts; Sylvan, ch. 50 cts.; Ann Arbor, ch. 6; Hartland, ch. 2; Brookline, ch. 50 cts.; East Flint, ch. 4; Farmington, ch. 2.50; Bedford, ch. 3; Novi, ch. 25 cts.; R. G. Walker 1; Rome, 2d ch. 50 cts.; A. J. Baker 3; Hillsdale Asso., 9.61; Kalamazoo, 4.37; St. Joseph Asso., 17.62; Kalamazoo River Asso., 16.31; sundry individuals, 3.61; the above, with Pamela Piper's legacy of 50, is to constitute Rev. L. Slater, Rev. Jacob Price and T. S. Hamilton L. M.	250.00	
Edwardsburgh, Maternal Asso., E. Knapp Sec., to sup. an Assamese girl under the instruction of Mrs. Brown	25.00	
Ann Arbor, ch. 9; Coldwater, ch. 10; per Rev. J. M. Haswell	19.00	
	<u>294</u>	
<b>Burmah.</b>		
Maulmain, Rev. Jona. Wade, (of which 150 is his out-fit refunded) to cons. Horace Lapham L. M.	250	
<b>Sundry donations, per Rev. J. H. Vinton, for "Frank's chapel"</b>		
	1,051	
	<u>\$6,52</u>	
<b>Legacies.</b>		
Saline, Mich., Pamela Piper, per H. Bliss, administrator,	50.00	
Chelmsford, Ms., Hannah Adams, per Benjamin Spalding, Exec'r., in part	796.00	
	<u>84</u>	
	<u>\$7,37</u>	
<b>Total from April 1 to July 31, \$19,772.2</b>		
The treasurer also acknowledges the receipt of a donation of medicines, from David Jayne, of Philadelphia, Pa., va at \$453.00.		

THE  
MISSIONARY MAGAZINE.

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OCTOBER, 1850.

No. 10.

AMERICAN BAPTIST MISSIONARY UNION.

TAVOY MISSION.

LETTER OF MR. CROSS.

[Continued from page 288.]

The church at Pyeeekhya—appointment of evangelists.

Friday and Saturday, the 28th and 29th (Jan.), were occupied in the examination of the church, preparatory to the communion, which was to take place the coming Sabbath, and also in examining the school, in which two prizes for merit were awarded. The subject of appointing evangelists, however, was not lost sight of by the church. The committee was soon formed, in accordance with the vote of the association, and two students, who have completed their course of study, were appointed permanent evangelists, and six students were commissioned to labor during the dry season, reading the Scriptures and preaching. Their fields of labor were also designated, two being appointed to each circuit.

We have reason to hope that equally prompt measures will be taken in other places, and that this arrangement will be attended with great results. If these young men all go out, and conduct themselves faithfully, accompanied by the in-

fluence of the Spirit of God, we may hope for a new era in the prosperity of the churches. Much additional labor can but be performed. We also hope much from the experience which students will derive from it, in preparing them to become assistants and future ministers of the gospel. The compensation they receive will be graduated by the amount of labor which they perform. One of the greatest advantages, which we hope will arise from this measure, will be to cultivate the idea of responsibility on the part of the churches, and a feeling that they are able to do something for themselves, and also to help those who need help. We wish most earnestly to commend these young preachers and readers of the Scriptures to the prayers of the churches at home. Feeble, though they be, if God owns and blesses them, no opposition can withstand them. Without the presence and blessing of God, though each were a David, or a Paul, they could do nothing.

Sabbath services—Baptism and communion.

The examination of the church was interesting. No case of any importance in discipline occurred. A number of

candidates for baptism presented themselves, of whom six were received. Early on the morning of the Sabbath we repair to the water for baptism. A procession, larger, perhaps, than has been before witnessed in this place, follow the candidates. The banks of the beautiful stream are lined with spectators. We pause on the brink to sing. The native pastor leads the first candidate into the calm waters, and with equal calmness and dignity, plunges him beneath the flood. He rises with smiles, and the holy Sabbath seems to smile more lovely still on the parting waves, which have broken, in obedience to the all-conquering Saviour, to yield up the dead to newness of life. May those parting and widening waves, indicate, by their opening circle, the beginning of a new progress in the life of faith and hope! Another and another follows, a holy spell rests upon the mind, and fixes it in the contemplation of the day to which all Christians look with singleness of hope. It is the day when these shall rise again. They shall put on, not a badge, nor a token, but the glory of Christ. Does not this rite unite with this Sabbath to tell us so? May the power of God fulfil this token, not to these merely, but to the dark-minded multitudes who witness or hear; and his own glory and truth, in his own fullness, triumph here and throughout the world!

In the forenoon, the native pastor gave a forcible and well-directed discourse. In the afternoon, after a discourse by myself, from John 10: 11,—in which was shown the relation of Christ to his people; also, what he has done for them, and still pledges himself to do, by the nature of the figure,—the ordinance of the Lord's Supper was administered to a larger number than has ever before surrounded the table of the Lord in this place. Br. Brayton took part in the administration, and the people of his churches, particularly those recently baptized, were present. My prayer is, that God will bless the scenes of this day.

#### The church at Patsauoo—Baptism.

On Monday morning we assembled for a farewell meeting. The members of other churches were to return to their homes, brn. Bennett and Benjamin to go by boat to Tavoy, and br. Brayton to continue his tour among the Pwo Karens. I parted with my brethren, and left about 9 o'clock, A. M., for Patsauoo, with the expectation of returning to Tavoy by land. At Patsauoo, I examined the school, and awarded a prize to the lad designated by the teacher. The church was also examined, and some interesting cases of patience in affliction were developed, for the church has had not a little to bear. One candidate for baptism was received, and baptized at sunset. In the evening, we assembled for the communion. After a discourse from Rom. 8: 28, I broke bread to the people. This was to me a most interesting scene. The people have been greatly afflicted with sickness, and two or three members of the church have been called away by death. A good state of submission to the will of God seems to prevail. Good attention was given, and all seemed not a little affected. After the communion, I took my leave of the church, and at about 10 or 11 P. M., started again on my

#### Journey to Tavoy.

The moon was a little after its full, and to my mind presented a better prospect for comfort, than to wait for the scorching sun of the next day. This, however, I cannot now recommend, as the safer or more comfortable method of travelling. The night was extremely cold, with a heavy dew. Two members of the church went as our guides for a distance. We soon came to the Patsauoo, a small muddy stream, choked with dead trees and jungle. Here we succeeded in finding two canoes, one which was sunk wholly under water, and the other filled, and leaky; moreover, both must be rowed with the utmost caution, not to upset them at the mercy of a strong, cold tide. We got into one

of them, and soon reached the Palouk, which is quite a large river; we passed up this for an hour or two, and landed half an hour before the others arrived. Fortunately we found a fire. When the rest of our company came up, we started on foot, still guided by the two young men, members of the school, who knew the way, and while they were with us we had little difficulty. They parted from us at one or two o'clock. We soon met with muddy streams, swollen by the tide, which, together with the grass, wet with dew, completed the work of filling my boots and soaking my clothes. To crown all, we lost our way, and wandered for some time in the tangled jungle and high grass. When we found our way again, we were soon stopped by coming in contact with an impassable tide stream, and had no alternative but to build a fire and wish for the day. Finding it impossible to dry my boots, I lay down with them wet, and, as a consequence, took cold.

By daylight, we took advantage of the ebb of the tide, crossed the stream before us, and continued our walk, as wet as if we were wading in water up to the waist. Out of many paths, of which we were equally ignorant, we were obliged to select what seemed most probably right. The scene was enlivened by the starting of elk from their grassy beds, and by one incident which to me was worth all others. We came across an intelligent, middle-aged Karen, whom we had met on our way down, and who now guided us to the direct path; he seemed enough interested in the gospel to follow us for some distance to listen and inquire. May God have mercy on him, and lead him to the Saviour. This wet, tangled, and I may say, *killing* walk, continued till eight or nine o'clock, when we stopped, built a fire, cooked our breakfast, and waited for the sun to dry us.

The rest of the day passed with few incidents, except such as are common to persons travelling on foot, under a tropical sun. The starting of the clumsy

elk, or the yelping deer, in the lonely track, might amuse the huntsman, and, occasionally meeting a man, going to consult the charms for his dying friend, might awaken the sadder feelings of the humane and the Christian heart. But if the day was without incidents, the night might have brought a fatal one.

Before night we began to see our road scratched by the tiger, and might have been suspicious. I, with the young man who has been with me ever since my arrival in the country, were so far in advance of our party, that we were out of the reach of each other's voices, and were making our way to the Karen zayat, where we had slept on our way down. It was now after night-fall, and we had neither moon nor torch-light, when suddenly, after crossing a small stream, we heard the shrill scream of a tiger, only a short distance in front, and nearly in the direction of the path. The young man would have gone on, but I suggested a halt, at least. By halloing, we soon made the party in our rear hear us, and they came. After our company got together, we walked on, and soon had the satisfaction of knowing, that our enemy had taken to flight. But what amused me, as much as anything, was the vein of piety which seemed to take possession of my Malay cook, who, in broken Karen, at a suitable distance in the rear, was repeating in quick succession, the name of God, as if there might be a power in that word to save him.

But we met no harm, and arrived at the zayat at about seven o'clock in the evening, and slept till after midnight, when we again set out in order to reach a certain point in our journey, where, if we were wrong, we should have to wait for a tide, and if right, might save nearly a day's time. In this we succeeded. The tide was out, and we walked across the sea nearly dry-shod. At about ten o'clock, A. M., we arrived at the place where we had committed our boat on our journey down. The Burman family invited us into their house and showed

us every kindness in their power. I could understand enough of their language to distinguish a complaint, that so much pains was taken for the Karens, and so little for the Tavoyers, or the Burmans of the Tavoy province. Of this I could not but feel the justice.

At a little after noon we were again on our way in the boat, and arrived at home a little after midnight. Found all well. Brn. Bennett and Benjamin had arrived the same day about noon. The cholera is prevailing in town, yet our families have escaped.

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JOURNALS OF MR. CROSS.

Tour to Lauloo—A small remnant.

Feb. 23.—Left home yesterday with two Burman coolies, and two or three Karens, to visit this place, commonly called Oung Lung or Lauloo. The place where I now am, and where the principal part of the disciples (who now worship at all) in this region meet, is not the place which formerly went by the same name.

Owing to the circumstance that they have not been visited by the missionaries as frequently as many other churches, and to some other causes, this little church has become badly scattered, and is in a sad state. Some have wholly apostatized, and only a small remnant remains. But these, I am happy to think, love the Saviour, and have shown their attachment to the truth under circumstances which enable us to think that they "will not also go away." There was no one stationed here during the last rains, either as preacher or teacher, which may account for many cases of defection.

Encouraging indications.

Notwithstanding many have backslidden, and even distinctly determined that they will go back, I find much in the general state of things to encourage the hope of better times. Moreover, a specimen of the fruits of the measure

resolved upon at our meeting in Pyeehaya, to send out evangelists, &c., is here distinctly apparent. Two of the young men belonging to the Tavoy school for native preachers were designated to spend their dry season in this place. They seem to have entered heartily and earnestly into their work. They have visited every neighborhood and family, and have repeatedly exhorted almost every individual. Hence they were able to give me a very full and particular account of every person, whether disciple, backslider, or heathen, in the vicinity. They have extended their efforts to quite a large district. Hence considerable feeling seems to be awakened, and the disciples who come to worship, come apparently with warm hearts. Several of the unconverted come also, and evince considerable interest.

24.—In the examination of the church fewer cases of discipline occurred than I anticipated. One young couple lately married, who seemed to be mere children in every respect, were set aside from the communion as a rebuke for quarrelling. The Sabbath had been observed, though till after the arrival of the two young men before mentioned, meetings at their chapel had been very irregular. The communion was attended with much interest and apparent feeling, by the few who were present. Two were baptized, and it is hoped that the little revival which the church seems to have had, will not subside till those who have backslidden shall be brought to repentance.

Sickness at Tavoy.

25.—Was obliged to return home, as my family have the measles, which has been very severe in the case of our eldest son. This visit was made for Mr. Bennett, who has charge of the church, but could not go. I shall repeat the visit as soon as possible. Found my family improving. The measles in many cases would seem to be more or less connected with the cholera. Both are raging in town, and a partial recov-

ery from measles frequently relapses into a very bad form of bowel complaint, which much resembles cholera. Our eldest little boy was first attacked with a form of cholera, which terminated in a violent case of measles. The other members of the family had the disease more mildly, as also the few Karens in the compound. All upon our premises have been mercifully preserved from death.

*Visit to churches on the Tavoy river.*

March 12.—Left home with two Burman coolies, four young men belonging to our school, and the ordained pastor of the church at Matab, to visit the churches on the Tavoy river. I make this visit at the request of Mr. Bennett, who is in charge of these churches, but whose health requires his temporary absence at Maulmain.

13.—Arrived early this morning at Shintabin, the nearest Christian village. Only one house is now inhabited. The floor of their chapel, a nice, well-constructed place of worship, has no indication of being trodden by many, hastening to the solemn worship of their God. The people have fled from it, or have been drawn away in pursuit of their paddy lands, so that the place is left desolate. Notice was given of our arrival, and at evening twenty or thirty persons came from their retreats in the surrounding jungles to worship. Many of the people, however, are sick with fevers, and might not be able to come, provided they were near their chapel.

*Faith victorious over suffering.*

14.—This morning about half a dozen were present at the prayer-meeting. After breakfast, I went out to see a young woman, who has been sick for a number of months, and now seems to be in the incipient stages of consumption. I found her weak and much emaciated. She had lived much in the mission families, and is a young woman of more than ordinary intelligence. After listening to a statement of her complaint, which she gave with a cheerful tone, I

asked her particularly of the state of her mind. She was happy, notwithstanding her sickness, and had full confidence in her Saviour. She burst into a flood of tears, however, when speaking of her sinfulness. She confessed with apparent bitterness and sincerity, that she had sometimes been unkind to her husband, and had used unkind and unreasonable language toward him. She begged his forgiveness, and was glad to have the opportunity to confess, in presence of the teacher, and the few who were present, as she was not likely to be able again to go and confess in the congregation.

I asked her whether, if she should be called to die, she had anything to fear. She said, "Nothing; I have nothing to fear in death. On the contrary, I wish to be where the Saviour is. I have no inclination to fix my affections on earthly things." I then read to her that part of the eighth chapter of Romans which speaks of the special grace of God to his chosen, and made some remarks explanatory of different points, to which she listened with much interest, and seemed filled with thoughts of the richness of Divine goodness. After a season of prayer with her I came away, much refreshed myself with such an expression of God's favor to poor perishing sinners. It was to me like the bubbling up, afresh, of some sweet spring from the fountain of life.

*A Karen sermon.*

In the evening, Saumoo preached, from Eph. 6: 11, 13. "Put on the whole armor of God," &c. His discourse was so appropriate to the circumstances of the little church, that some account of it is worth preserving. He is in many respects the best preacher I know of among the Karens. When he becomes warmed with his subject, he has a range of thought and facility of illustration, which are by no means common any where. He observed that —

The word of God supplies an armor, which is sure against every attack of the enemy. It is only dastards and

cowards, who cast away a trustworthy armor, and attempt to fly from danger. Others, from ignorance of its nature or use, are without confidence,—hence, without support, they are weak, both in themselves and in their means of defence, yield at once to fear or apparent power, and are beaten and driven about wherever their enemy listeth. The first class, though they may escape from a single assault, are without defence for a second, and must always fall when danger reappears, even though less to be dreaded than the first which disarmed and put them to flight, and caused them to leave behind every rational hope of safety. The second class, though conquered in a different way, are as soon snatched away from every comfort or support.

—Those who trust in God have nothing to fear. The beginning of everything is tied to the hand of God. He governs and controls every event. All things are at his disposal, and are moved by his hand alone. Therefore, in the midst of the greatest danger, there can be no cause to fear, if we are protected by such a power. This point he illustrated by a story which he had read of an officer in a storm at sea. His wife, seeing his freedom from fear, and his perfect calmness, asked him if he was not afraid. The husband drew his sword and aimed it at her breast, and asked if she was not afraid. No, she replied. Why? Because I know that my husband loves me and will do me no harm. What a shield, then, is the love and power of God!

#### Discipline.

16.—Saturday. Began the examination of the church, with reference to the communion. It became a season of sadness, much beyond my expectations. That from fear of smallpox two years ago, and of cholera, which had just now been prevalent, the people had become scattered and left their chapel, I knew before, but the faults into which they had fallen, showing, apparently, a growing forgetfulness of obligation, were more

painful. The faults, it is true, were of such a nature as, on hearty confession, might readily be overlooked in churches at home, or perhaps escape notice altogether. But it is not so here.

The deacon of the church had bought arrack "to mix medicine," as he said. This fault was too common to be disregarded. He had also so far forgotten himself, as to send his son on the Sabbath to superintend the measuring of some oil seed, which was removing by persons who had purchased it. Another member and his wife had been guilty of violating the Sabbath, purchasing arrack "for medicine," and using *charms* for sickness. Another young man had purchased arrack, and beaten his wife repeatedly, while she lay helplessly ill. For these and such like offences, we were obliged to set aside seven individuals.

#### Superstitions of the Karens.

The deacon had stoutly complained of the widow of their late teacher, who had died of cholera, for burying her husband in a corner of his garden. The teacher had been forsaken by all but his wife, and but for the timely arrival of a few disciples from the city, would have been left to decay in his own house, and most likely his wife would have been left to a similar fate. Those disciples had taken the teacher's body, and as they arrived in the night, and were too few to carry it to a distance, buried it near his own house. But the deacon's superstitious fear of the graves, or of the proximity of the dead, had led him to murmur bitterly at the widow.

He related a circumstance, that is worthy to be recorded, as a fit illustration of the superstition of the people, and of their peculiar horror at being near the resting-place of the dead. Soon after the death of their teacher, he attested, blood suddenly appeared on his floor. It appeared in large quantities about them, and the clothes of his children were besmeared with it. It was impossible for him to tell whence it came, but he was as certain of its existence, as of

the existence of anything he could see or touch.

In speaking of this, the teacher of another of the little churches assured me, that, on returning from the burial of an individual, on a certain occasion, after he had lain down to rest for some time, his wife called out to him, to know why there was so much blood about. They looked, and found that the floor of their house, the mat on which they slept, and their clothes were besmeared with blood. The more they looked, the more they saw, and it did not disappear till they washed it away with water. This was not in the night, but in the day time. He also declared that this appearance of blood, or what they could not distinguish from it, was not uncommon among the Karens, and particularly in certain localities, which he mentioned.

The innate fears of the people, and their secret confidence in some of the grossest superstitions, many of which might be regarded, aside from their consequences, as too puerile to be mentioned, often become our most obstinate impediments in all attempts at progress. Yet it is not certain that their credulity, associated as it is with much darkness and absurdity, does not often become the foundation of firm and unwavering faith in prayer, and fearlessness at the approach of death, instances of which we meet among them. Another fact is quite as remarkable. Notwithstanding their credulity, it is more likely to be evinced in the reception of falsehood than of truth. The simple truths of the gospel, though attested by the most striking miracles, are quite readily matched in their own belief, and it seems to become a difficult question, where they may discover the greatest exhibition of power. A belief in everything that is strange or marvellous, in effect, is next to believing nothing at all.

It would not be difficult to make out a gloomy picture of this little church,—their chapel, on which they must have expended no little time and money, deserted, and the disciples scattered in the

jungle. We might look forward to its utter extinction. Twenty-seven persons only could be numbered as in full fellowship, and these were not all present. But in the midst of all that is dark, we think there exist signs of a life that will not be extinguished. The confessions they made, and the new engagements into which they seemed heartily to enter, showed that the disciples had not wholly forgotten their first love. The great apparent difficulty to be overcome, is to induce the people to come back to their chapel, and to cultivate a little more courage. They have agreed to come and build their houses near the chapel.

#### A divided church.

18.—The communion season yesterday, was interesting. To-day we left, to visit the little church still further up the river, a journey of a day or two. They have wholly forsaken their chapel, in which they were visited last year by Mr. Bennett, divided themselves into two nearly equal parts, and settled, or rather stopped, like birds tired of flight, to take breath for another flight. The two divisions are less than a day's journey apart, but the separation is of such a nature as to afford, I fear, little ground to expect a reconciliation or reunion. They cannot agree upon a place of settlement. Each likes the place where it is for the time being, and is unwilling to go to the other. Each has built for itself a little chapel, where a very few resort on the Sabbath. In truth, they have conducted very badly. I find a relief, however, to this picture, in the circumstance that some appear still to manifest a degree of tenderness, and a disposition to seek a recovery from their present unhappy state. Their teacher, who was left with one of the divisions, was obliged to beg his food, and had become exceedingly discouraged. Scarcely any came to hear him preach, and he had evidently become affected with the general despondency, which about equally pervaded both parties.

The chief, who led most of the disci-



ples from the Yay province, composing the Yayville church, and who was excommunicated for adultery two years ago, died about the beginning of the present dry season. He left his dying injunction for his people, many of whom were his near relatives, to go back to their former country. We found, therefore, a strong disposition on their part, and they are, perhaps, more than half of the whole number, to return. We were determined, if possible, to check this disposition. As the son of the old chief was popular, though quite a young man, and at the same time has been much in school, studying for the ministry, he was at the same time chosen as chief, and as their teacher. We have great hope, from this circumstance, and from the state of feeling in which we left them, that a reconciliation will be effected. They will remove to a place between their present locations, and build them a new chapel, constructed in part of the material of the one they left when they separated into their present divisions.

#### *Irregularities in the church.*

But the little church had not only left their chapel and separated, but they had fallen into some irregularities. I feel a reluctance to state these and other like facts. Perhaps they are not needed to show Christians at home that we have to meet difficulties, in seeking, not merely to induce the heathen to believe and be baptized, but to restrain them from following their former heathen impulses after they have entered the church.

I was happy to see all these cases, apparently at least, yield to discipline. The deacon's wife took a bottle of arrack, which she had purchased, and broke it in presence of the congregation. Others, who had it in their houses at a distance, promised to do the same. Those who had beaten their wives, worked or hunted on the Sabbath, and drank arrack, which is contrary to their voluntary pledge, were excluded. It was noticeable that drinking and breaking the Sabbath were almost uniformly connected in the same individuals. If

they had done one they had done the other also.

We spent a week in this little place, and held four meetings a day. I have much occasion to hope that much good was effected. In all things I gained much assistance from the pastor of the Matah church. He has improved in the capabilities of his office much beyond my greatest expectations. I also found a great help in young Saumoo, of whom I have spoken. His sermons are increasingly powerful.

#### *Visit to the upper division.*

During our stay, we went to the upper division of the church, to induce them to come down. The country through which we passed is beautiful, and surpasses anything I have before seen in the provinces. We left our boat to visit the site of an old Burman town, which tradition says formerly contained three or four thousand inhabitants. The whole country has the appearance of former cultivation, though it is now overgrown with quite large trees. We found a beautiful little fig, which almost exactly resembles, in appearance and flavor, a large strawberry. The tree has no appearance of fruit till you remove the dead leaves at its roots, when you find the red fruit in abundance. The ditch that surrounded the town still remains, with its perpendicular sides in complete preservation. While the question was discussed, how we should cross, I showed them what a soldier might do, by leaping it clear. But none could be induced to follow me in the attempt. They were contented to climb down one side and up the other.

The upper half of the church seemed in a better state, in many respects, than the other. They had not been guilty, to any considerable extent, of the irregularities which were found in the other place, but were seeking to leave for Yay. They pretty much dropped the idea, however, and I think will be contented to stay. The communion was observed below, but many of those above went down to attend it.

## Return home.

27.—After setting all things in as good order as possible, we left for home. When we went up, certain places in the river were occupied by gold hunters, who wash from the sand, sometimes to the extent of half an ounce a day, sometimes more, oftener less, and frequently nothing. The Karens report that there are large quantities of gold to the north-east, in a locality with which they are acquainted.

On arriving again at Shintabin, we found that the people had got up a scheme of moving their chapel. An influential man had got quite a number to adopt his views to that effect. We called him, and soon got him to yield his plan, and consent to agitate the question no more. What will next come up to disturb their peace, we cannot conjecture. A teacher was appointed for them, in whom I hope they will be united.

## TABLE OF PUBLICATIONS AT TAVOY, IN 1849.

Mr. Bennett, under date of Matah, Jan. 24, gives the following table of issues and distributions from the Tavoy press during the last year.

Name,	Edi- tions	Size	Pages	No. of copies	Total pages.
Morning Star (monthly)	2	4to		300	14,400
Catechism (Abbott's)	2	32mo	72	2,000	144,000
Vocabulary (Wade's)*	1	12mo	264	300	79,200
Primer No. 2	2	24mo	96	530	50,880
Thesaurus, Vol. 3*	1	12mo	678	300	338,000
Cross's Arithmetic	1	8vo	228	1,000	228,000
Exodus	1	12mo	190	1,000	190,000
Calendar and Annual	1	"	96	1,500	144,000
Manual (by Abbott)	2	"	12	3,000	36,000
				10,130	1,294,480

Issues from the Depository the past year 9,800 1,288,880

\* Completed.

It will be perceived that the issues for the past year are considerably in excess of former years, and nearly equal the amount printed.

## CHINA MISSION.

## LETTER OF DR. MACGOWAN.

## Mission schools.

Ningpo, April 30, 1850.—Near the close of the Chinese year, the annual

examination of the boy's school in connection with the Presbyterian mission, took place before all the Ningpo missionaries. The pupils were questioned on their own classics, geography, arithmetic, astronomy, and the sacred Scriptures, and showed a great improvement over the previous year. Mathematics has been recently introduced, but, unlike Hindoos, Chinamen are dull students in this department of knowledge. A few are taught English. One of the scholars, longest under instruction, and a Christian, is engaged as an assistant in the school. The whole number of boys, at present, intended to be under instruction, is sixty. The same mission has also a school for girls,—both being boarding schools, the latter will soon number thirty.

Connected with the Presbyterian church, and with the Society for Promoting Female Education in the East, is Miss Aldasey's school of fifty girls. Here also the examination was interesting, the children manifesting an acquaintance with the Bible, that was very remarkable. Their embroidery and spinning showed also that regard was also had to their temporal welfare. Her own support and that of many of her pupils, is defrayed by this lady, out of her private fortune. In the fulfilment of a purpose she had entertained for many years, but in which she was long thwarted, she consecrated her life and property to the cause of missions, and embarked for the East eleven years ago. Her labors were devoted to the children of Chinese emigrants at Lowabaya, where she resided until the opening of China. Two young converts were the fruit of her exertions there. These clung to her. Stealing away from their parents, who had betrothed them to Pagans, and who bitterly persecuted them, they followed their teacher to this city, who has derived great assistance from them, in establishing and conducting her flourishing school. Two servants, a male and female, connected with the establishment, and one pupil, have been baptized.

Though far advanced in years, this female missionary is incessantly occupied in labors for the spiritual welfare of all within the sphere of her influence. Is it not strange that such a case should be an extraordinary one?

Besides the above, numbering more than a hundred boarding scholars, there are day schools for boys, connected with each of the four missions now in operation in the city, containing as many more under Christian influence.

**Closing of the Chinese New Year—Visitation of the sick.**

Among those traits of the Chinese character, which all must admire is their accurate business habits at the close of the year. Every one strives to be free from debt, and scarcely any sacrifice is considered too great, to enable them to begin the new year, without pecuniary embarrassment. At this season pawn-brokers' shops are crowded with those who can discharge their obligations only by parting with useful property. As a general truth, they not only commence the year out of debt, but out of dirt, in tolerably clean houses, and in improved apparel; and at this time, also, some regard is shown to the poor and destitute, the ordinary sordid, cold, and selfish features are relaxed, and human sympathies exhibited. Any conformity to Chinese usage, which the missionary can consistently follow, is serviceable in dispelling prejudices, and in making his spiritual labors more acceptable. Into their charities, and some of their festivities, it is always safe to enter. Mrs. M. and myself, undertook, on the last day of the year, to visit above a dozen sick and destitute families in the neighborhood of the chapel, and who had been recommended by the teacher, at whose house several days' provisions were left. One of these, and the poorest, had been previously aided, but never before seen. They were objects of commiseration, not only on account of their deeper distress, their want of shelter, their nakedness and disease, but

because of their former opulent and exalted state, which increased their susceptibility to privation.

The family consisted of four persons, an aged widow, her son, his wife, and their infant. The former was the daughter of a mandarin, who had an appointment at Canton, where she was born. She became the wife of a mandarin named Tsau, who held office in a distant province, where he died. The widow and son went to reside at his homestead, at Chusan. When that island fell into possession of the English, the Tsau family was ruined; but as "Lady" Tsau's son had been betrothed to the daughter of a Ningpo mandarin they both found a home in this city. They did not enjoy it long, for soon after the marriage of young Tsau, his father-in-law, who was district magistrate of Funghwa, goaded the people by oppression into open rebellion, at whose hands he nearly met his death, and his life was forfeited to the emperor, who, however, merely degraded him. He died soon after of a broken heart; when all who depended on him were plunged into misery, with none to pity them. The son being qualified for no other employment than those of a public nature, the charity of their poor neighbors alone kept them from starvation. We took the widow, who from age and weakness is incapacitated for employment of any kind, into our family, and found a situation for the son. A further acquaintance with Lady Tsau, for that is her title, has deepened the interest felt in her, and these remarks have been made, as there may be occasion to refer to her hereafter.

**New Year's visits.—Ancestral worship.**

The first day of the new year was devoted to feasting and worship. This was directed to various deities, and to the manes of ancestors. During that and several successive days, the city seemed to be blessed with a Sabbath; not a store was open, not an article of any kind could be purchased, every

family having laid in a store of provisions, according to custom. Nearly a whole week was spent in making and receiving visits, far more interesting, by the way, than the new-year's "calls" of New Yorkers. Chinamen are never in a hurry, and herein consists the difference. Br. Goddard, br. Chiu, my teacher, and myself, spent a day in this manner. We were courteously received everywhere, and our conversations listened to with that polite attention which characterizes these people.

In every house was an altar, dedicated to the manes of ancestors, with offerings, incense-sticks, and tapers, and above were the likenesses or tablets of parents and grandparents, comprising some who had lived many generations ago. Before these, frequent prostrations were made by the lineal descendants; and no form of idolatry is so difficult to attack with success as this. It is like wounding the apple of his eye, to tell a Chinaman that this excess of filial piety is wrong, and to be relinquished. No form of superstition requires to be combatted with greater judgment and delicacy; an indiscreet zeal in speaking and writing against the worship of ancestors, have, it is to be feared, served to retard the cause sought to be advanced. It may be questioned, if direct denunciations against it in tracts, is ever useful; but in conversation, it may, under certain circumstances, be discussed with advantage. It is always right and safe to persuade them to believe in the gospel of Christ. There is no time when they ought not to be told of the way of salvation. This we did in every case without offence, and all the visits were subsequently returned.

#### Religious service for females.

For a few months past, Mrs. M. has had a service for females at the chapel, which is well attended. The impaired state of her health, however, will not allow it to be continued, without many interruptions. She is assisted by Jane Maria, a Chinese young woman, (men-

tioned in Mrs. Shuck's memoir,) who for the past two years has been residing with us. Jane Maria has had a plain English education; she is a candidate for baptism, and affords reason to hope that she may be made a blessing to many of her countrywomen. Important aid is also rendered by Lady Tsau, already mentioned, who is regarded as a prodigy on account of her ability to read, which, together with her rank, secures the fixed attention of the rude assembly. At our Chinese family service, she repeats a portion of the catechism, every evening, which she explains at the female meeting on the Lord's day. To the surprise of Mrs. M., she displayed at the first meeting a remarkably correct idea of the general truths of Christianity, which knowledge it now appears she had gained entirely from the perusal of tracts distributed in the streets by missionaries, and brought home by her son. Doubtless, in this manner, these silent agents of the American Tract Society, are disseminating their saving truths amongst multitudes who may never hear the living preacher. At first, it was extremely difficult to preserve order or procure silence at these meetings. Every woman considered it her duty to speak, and as each brought a noisy child or two, the congregation proved very turbulent. They have improved, however, in this respect; yet lately, when the doctrine of the resurrection was announced and explained, it occasioned noisy mirth, which was checked by one of the audience crying out, "Do not laugh at that; ——— says it is so. I have heard him." The wife of the native assistant Chiu, and also a daughter of the inquirer Wang, profess to be believers, and anxious for baptism.

#### Bible-class.

As the Bible-class is the most interesting sphere of my labor, some notice of it, and of its members, may be acceptable to the readers of the Magazine. Those who have been longest connected with it (the first three named below)

have committed to memory nearly all the passages which relate to God, Christ, Holy Spirit, idolatry, sin, repentance, faith, conversion, baptism, Lord's supper, death, resurrection, the judgment, heaven, hell, angels, the Sabbath, the Christian warfare, and other important subjects in the order here given. As two members are seldom studying the same subject, several are commented on at each meeting. The older members, from frequently hearing remarks on such passages, are able to assist in explaining them, and, at the same time, their previous instructions are made more enduring. My remarks are chiefly confined to new subjects, as they come up for examination.

1. Chiu Tsu, *sien-sang*, aged 48, our native assistant. The first syllable is his family name; next comes his given name, and lastly the italics, which signifies "prior born," is applied to literary men, and to people in moderate circumstances, and is equivalent to Mr. It is now more than three and a half years since he first heard the gospel, and two and a half since his baptism. We have never had any reason to doubt the genuineness of his conversion; as an assistant he is invaluable, but deficient in energy of character. He once thought that when a man had the gospel explained to him, and was so unreasonable as to disbelieve or reject it, that he merited no further attention; and now, though he perfectly understands his duty to exhort, and to give line upon line, and precept upon precept, he often requires to be stimulated to increased zeal. His scriptural knowledge is considerable; besides what he obtains at the Bible-class, he receives critical instruction in Romans, by br. Lord, and assists br. Goddard in his translation; and his acquaintance with the Word of God is continually extending, and consequently he improves as a preacher. I was surprised, not long since, at hearing him give chapter and verse of many quotations he made in his discourse, and felt compelled to confess to myself that, in this qualification, he

far excelled his teacher. At the conclusion of the service, however, I discovered the texts all written on the palms of his hands, so that what appeared a simple oratorical gesture was a furtive reference to his notes. We have now in press a catechism, prepared by him, which will doubtless prove a valuable tract. He has also written, under my dictation, a commentary on the Decalogue, published three years ago, at the expense of Miss Aldasey's servant, who on his conversion desired to restore his ill-gotten gains. Though a reputable scholar, Mr. Chiu never succeeded at the examinations of the literati, for degrees, chiefly, I should suppose, because of his thirst for general knowledge, which diverted his mind from the classical text-books. Astronomy is his forte. In lectures which I have given, the past season, on this science, illustrated by a magic lantern, he rendered important aid. He has a wife and three children, who reside on the chapel premises. Mrs. Chiu is an inquirer of promise, and Jane Maria is betrothed to their eldest son.

2. Tai Tsz'li, aged 45, a cutter. He joined the class above three years ago, and, with few interruptions, has been regular in his attendance. At first, he had such a dread of foreigners, that he would venture no nearer than the door, standing outside. His fears gradually subsided, he ventured further, placed himself under instruction, and a few months after applied for baptism. Although he showed no evidence of a change of heart, I allowed him to address the people, which practice he continued for more than a year. Such a course was perhaps useful. At first, his arguments against idolatry had great weight with his countrymen, but his shop (in the Broadway of Ningpo) not being closed on the Sabbath, and his conduct in other respects not giving satisfaction, his voluntary aid was dispensed with. He has often and urgently asked for baptism, declaring, and with truth, his inability to close his store

on the Sabbath, because of the unwillingness of his mother, whose authority in the matter is paramount. Yet, had he quitted his home and business, we could not then, without better evidence, recognize him as a Christian.

3. Wang Chingsan, aged 53. A member for nearly three years, and for two years an applicant for baptism. He was refused, because he was notoriously idle, depending on his family for support. Indolence and Christianity being so perfectly antagonistic, no further search into his fitness was thought necessary. He sold his small house, and opened a store for the sale of second-hand articles, a few doors from the chapel. For many months past, it has been closed on the Sabbath, the first, perhaps, in China. At our last communion season, Mr. Wang rose, and calling each one of us by name, male and female, said, "I am now getting old,—I again request you to admit me as a disciple. I have felt deeply on witnessing this ceremony." A favorable feature, in this case, is a firm refusal to join in the customary worship of idols. He was desired to contribute his share to the expense attending the annual plays and fetes, got up in honor of the local deities. He proposed appropriating his assessment to the relief of a poor blacksmith, in the neighborhood, who had been long afflicted with sickness, and great destitution. The proposition met with general approbation, and was attended with favorable results. Wang's daughter, a married woman, attends Mrs. Macgowan's female service, and calls herself a Christian. His sister, also a regular attendant, has given up idolatry.

4. Kiu Tswanhiang, aged 42, teacher of the day school, and the most encouraging of the inquirers, has had some knowledge of the gospel for above two years. There is every reason to hope that the Holy Spirit has begun a good work in his heart. On one occasion, I charged the class with ingratitude to the best of friends and bene-

factors, and with perversely pressing on to perdition; he interrupted me with tears, and exclaimed, "I am not ashamed of Jesus, for I have determined to be his disciple at any cost." Kiu endeavors to make himself useful during public worship, by inviting people in, and in aiding to preserve order. His son, a young man, aged seventeen, avows himself anxious to become a Christian.

5. Fan Yungtai, aged 33. For nearly a year teacher of the day school, but for the past six months, I have been his pupil. He is of the rank of *Diútsúí*, (elegant talent,)—a district graduate. His mind seems to be deeply exercised on the subject of religion; the gospel he fully believes to be the only way of salvation. Recently, he requested to be instructed, particularly in the proofs of the divine origin of Christianity, not to strengthen his own faith, but that he might be able to give satisfactory reasons to his literary friends for his belief. He was gratified, but at the same time was seriously urged to secure the internal evidence. His position is a difficult one. On him is centered the hopes of his family; his father, by great exertions, sustained him in his long course of study, and now, that he has gained a foothold on the "cloudy ladder," he is stimulated to further efforts, in hopes of obtaining the honors and emoluments of office, the goal of Chinese ambition. As a reputable graduate he is often called to arbitrate in disputes; a source of gain, but involving proceedings incompatible with Christianity. Were he to embrace the gospel, it would entail loss, involve him in discord with his family, and blast his prospects of advancement. Last Sabbath, my hopes respecting him were somewhat disappointed. At an examination of the graduates of his rank in the department above, two thousand in number, made a few days before, he came off number ten on the list of aspirants for the office of *ling sang*. Himself and a few others were ordered to another sifting, which took place on the Sabbath, several of

the best of whom were to be appointed *ling sang*, and whose duty it is to aid in superintending the *siu tsais*, a post of great honor and some emolument. On the day previous, he consulted me as to the course he ought to pursue. I told him it was a rare opportunity to exhibit his regard for the gospel, and desired him to ask God to put into his heart, what He would have him do. But the temptation was too strong for him; he entered the arena, though he says with a disturbed heart. He had prayed and thought that, inasmuch as he was not a member of the church, he might comply with customs, harmless in themselves, with impunity; and as non-attendance would, perhaps, occasion his degradation, he felt that he might present himself. I still believe that he is a sincere and anxious inquirer. It remains to be seen how far Christianity can be tolerated in high places in China; a Christian mandarin, unless specially absolved, must in the exercise of his official duties be frequently guilty of idolatry. The ceremonies which I lately witnessed in commemoration of the late empress dowager, will illustrate this.

All the functionaries, civil and military, of the department, repaired three days, successively, to present offerings and to worship her tablet, which was placed in a Buddhist temple; and that the idol tenants should divert none of the homage designed for the empress, they were all screened off by a partition of cloth. On the last day of the prostration and sacrifice, the prayer and praise which had been read daily, was burned, and thus transmitted to her spirit. Mr. Fau rallied a Mohammedan mandarin, for taking part in worship so opposed to his faith. His reply, which, according to the ethics of Chinese mussulmans, is perfectly satisfactory, was, that he "always looked *aside* on such occasions." It is to be feared that no departure from idolatrous rites established by government would be tolerated in China at present.

6. Tung Kweihiang, 34, a tailor, who

for more than a year and a half has been a regular attendant. As he was a poor reader, he preferred studying the catechism, before attempting the Bible; he has committed the former to memory, and is now growing in knowledge of the sacred Scriptures. He is one of those men, seldom met with, who are religious in the Chinese acceptation of that term, religion being almost wholly confined to the female sex. He was a devoted Buddhist, and even now, though in a very hopeful state, the enthrallments of that stupefying superstition, are manifest in his conversation. He believed, if he does not still, that Buddha appeared to him one morning, just before daylight; but as he was not perfectly awake, he never knew the precise object of the visit: it, however, made him more devout, and when I first knew him he carried in his sleeve a subscription-book, endeavoring to collect money for the repair of a certain dilapidated temple. He has discarded idolatry, and in the opinion of the native assistant, is a Christian. He is, I believe, on the eve of closing his shop, opposite the chapel, on the Lord's day. Mr. Tung, also, follows the less honorable profession of a soldier, which he is willing to relinquish, if incompatible with the Christian profession. I have promised to intercede for him at head-quarters, to be released from duty when called to perform it on the Sabbath. No class of people are more harmless here than the military, and no scruples can be entertained in receiving them into church membership, on evidence of conversion. During the new year's holyday, he called to take leave of me, before making an excursion to the southern part of the province, to be present at a gathering in a celebrated temple, where he had been in the habit of meeting a body of his co-religionists. "Why should you go there now?" I inquired. He replied, "I wish to tell them of the true God." "How will you proceed?" "When they are all bowing before the idol, I will kneel *aside* and pray to God; and when they ask

me why I do not bow before the image of the Queen of Heaven, I will explain that the God whom I worship is invisible, and can be worshipped anywhere." Finding he was bent on going, I loaded him with books for distribution. In the afternoon, he called at the chapel, to take leave of brother Chiu, by whom he was persuaded to postpone the journey until he could stand firm. For, said he, "now you are in danger of being thrown off your legs." He acquiesced.

8. Dr. Wú Kinnin, 38. My medical assistant, but not a hopeful character. He attends because, being employed, he is required to do so. No member of the class is expected to commit more to memory than he finds convenient, or thinks proper. Dr. Wú, thinks proper to recite the smallest possible amount. As he is indolent and careless in the discharge of his duties, we shall soon part.

9. Dr. Sü Kinchau, 30. A young man, determined to push himself into practice, and to supplant his professional brother, if possible, both by diligent study, and by defaming Dr. Wú. Although he cannot succeed in his plans, he may get good in the attempt, as he recites long lessons at every meeting, and the truth may thus find a lodgment in his heart.

10. Fan Wúgian, 37. He has just entered the class, having been recently engaged by br. Goddard, as his teacher. His scholarship is of a high order, and his rank is little below that of a Kúgin—being a Fupang, that is to say, one of those who, though failing at the provincial examination for the former degree, are yet so worthy of note as to secure this honorary title. Eighteen enjoyed this privilege, amongst whom Fan Wugian stood the fourth in number. He is cousin of the Mr. Fan who is my teacher. These, with two other members of the same family, attended the late examination at the capital of the province, Hongchou, in hopes of attaining the rank of Kúgin. Above ten thousand district graduates presented themselves;

from whom ninety-four were to be selected for that honor. Eleven died during the tiresome and exciting ordeal. Each of these aspirants having had several essays to write, much time was required in their examination. They all, therefore, retire to their homes, and if successful receive the announcement through an express despatched by the chancellor. The day and the hour when the news was to reach Ningpo, was well known—about three o'clock in the morning. Our two teachers, and their brothers, and many friends, sat up the whole night to await the result. Of such parties there were many thousand, all listening, with intense anxiety, for a knock at the door; and if the day dawned without such a signal, it was clear they had been unsuccessful. Our friends were gladdened, by hearing such a rap at three in the morning. The excitement was intense. "Which of us has been so lucky? How many of us?" were among the exclamations they uttered, as they rushed through the several courts to open the door. The letter was addressed to an elder brother, of Fan Wúgian, simply stating, "You, venerable sir, have attained the grade of Kúgin," (exalted man.) He is now at Pekin, whither above five thousand Kúgins have gone from all parts of the empire, from whom a small number will be selected, after a rigid examination, for the highest honors of the state. Three years hence, the *sin tsais* will again assemble at Hongchou, for another trial, and for which they are all now conning their jejune classics. Mr. Fan seems as bent on having the Scriptures appear in a dress which will be acceptable to the literati, as br. Goddard to have the translation accurate. Collisions daily occur, but the former has discovered that style must always be subordinate to accuracy.

11. Tsiang Leyuen, 26, br. Lord's teacher, has been employed and joined the class recently, and consequently knows but little of the gospel. Our three teachers all belong to the Chinese



aristocracy, the most reputable on earth, because it is the aristocracy of talent. Could a breach be made in their ranks—they are all Confucian materialists—a powerful sensation would be produced in the minds of the common people, which would lead many now indifferent to become students of Christianity.

12. Tsin Wanglin, 46, a relative of the native assistant, who has long been an irregular attendant, and has lately connected himself with the class. At the close of the chapel service, he frequently has something to say, in commendation of the new doctrine, to those who remain, but he rarely fails to darken counsel by words without knowledge, and has often to be interrupted in his discourses.

13. Tsau Chiyu, 24, son of a mandarin, and of the old lady who has been already mentioned, and whom we have taken to reside with us. He has not manifested any interest in the solemn truths which he has begun to study.

14. Wang Changyu, 52, a whiskey manufacturer, formerly quite wealthy, and now far from being poor. He is a relative of my teacher, by whom he has been persuaded to attend the class. He has not yet commenced committing to memory, and therefore can scarcely be considered a member.

The above, are all the stated hearers of the gospel we have, and one half are in our employ. This may seem a small and unencouraging result of several years labor. It is so to me; but with more faith, and more prayer, this day of small things will be succeeded by a season in which inquirers and converts shall press into the kingdom in crowds, and these we may and should possess. More of these sinews of our warfare are needed here, and for us at home.

Besides those named above, as many as twice that number have been well instructed, but from various causes are no longer under our influence. One of them, Mr. Si, a relative of br. Chiu, avows himself a believer, and has for nearly three years been a diligent reader

of the Bible, in his native village, frequently explaining it to his neighbors. He is now employed as a teacher in the school of the Presbyterian mission, and therefore placed in a position highly favorable to his peculiar state. Several of the elder scholars in the school also attend this class. Two members were lately driven away by very different causes; one by br. Chiu, who lent him a dollar, the other by myself, by refusing to lend a like amount. It is not difficult to say which of the two will soonest resume attendance.

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#### LETTER OF MR. GODDARD.

##### Chapel services.

Ningpo, March 30, 1850.—The services at the chapel, both on Sunday and week days, have lately been much more numerous attended than usual. This may result, in part, from the fact that just now the examination of candidates for the first literary degree is held here. The candidates, to the number of several thousands, come from different sections of the province. Merchants also, in large numbers, improve the opportunity to bring and expose for sale their goods. It is not strange that an unusual number should now come into our chapel, and we would hope that by these means the knowledge of the gospel may be spread abroad through the whole province. Many, however, who come in do not remain long enough, or give sufficient attention to get much knowledge of the truths that are proclaimed. We have sad opportunity to witness the depravity of the human heart. Men listen to the most solemn and interesting truths with idle curiosity, and go away, we fear, to forget what little they have heard. Still, those who cast bread upon the waters have the promise of finding it after many days; and it is impossible for us to trace the progress of the truth communicated in any discourse, as it goes forth not to return void.

## Inquirers—Translations.

There are now two applicants for baptism, concerning whom we feel some encouragement, and also a few inquirers. Among the last, is the school teacher. We need the powerful influences of the Holy Spirit to convince men more thoroughly of their guilt and danger. This people have so long been accustomed to think lightly of sin and its consequences, that though they acknowledge their guilt they do not feel it. I trust the people of God, when they pray for the heathen, will specially pray for the convicting and renewing influences of the Holy Spirit.

I should have finished the first revision of Genesis to-day, had I not day before yesterday experienced another attack of ague, by which I have been disabled from labor until now. I have endeavored to make the revision thorough and correct, but shall go over it again, and then hope it may be found useful. The first five chapters, with very brief notes, are already printed as a tract, and I propose to publish the next six in like manner, and at the same time publish the text of the whole by itself.

April 4.—I finished the revision of Genesis yesterday. My health is again as good as usual. I fear I shall not be able to do as much preaching as I hoped, —it wears me down much.

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 ASSAM.

FROM LETTERS OF MR. AND MRS. BROWN.

## Illness of Nidhi Levi.

Sibsagor, May 1.—The health of our dear br. Levi, (says Mrs. Brown,) I am grieved to say, appears to be failing. He has for some years been subject to occasional hemorrhage from the lungs. Latterly, these attacks are becoming more frequent. They are brought on by a little over exertion in preaching, singing hymns, (of which he is extremely fond,) or manual labor. The last

attack, from which he is still suffering, appears to have reduced him lower and continued longer than either of the former. He himself begins to think that their frequency forebodes shortness of life. He has not been able for some days to come out and attend any of our meetings. On Saturday evening, at our stated prayer meeting, he sent in a very touching note, in Assamese, to be read before the church, of which I have the pleasure to give you the accompanying literal translation.

*"To Mr. Brown, and the members of the church:—*

*"Dearly beloved: On account of bodily infirmity I have been many times hindered from meeting with you. I therefore write to make request, that when you bow at the mercy seat of our dear Lord, and offer him the praise of sincere hearts, you would also remember me, and pray that my mind may not grow hard, but be softened under this affliction, which God has seen fit to lay upon me, and that, if it be agreeable to his holy will, he would grant me relief from this disease. How great is my desire, my dearly beloved, to meet with you! But this is not the Lord's will, therefore I have written to you this request. Farewell!*

*"Your affectionate brother in Christ,  
"NIDHI LEVI."*

The death of Nidhi would be a great loss to the mission, and a sore affliction to us all, for we are greatly attached to him, the first-fruits of this mission, on account of his lovely Christian deportment, and the uniform zeal and earnestness he manifests for the salvation of his countrymen. May the means now used be blessed to his recovery, and his precious life yet be long spared, if it be the Lord's will! He has lately been employing his leisure hours in writing a tract against Hindooism, which we think bids fair to make a valuable addition to the number of our books for general distribution.

Publications—A member restored.

May 14.—I shall embrace the earliest opportunity, (Mr. B. writes,) to send you a copy of our new hymn-book, which is now completed, and contains 182 hymns and above 200 pages. I have revised the old hymns, and added thirty-six new ones of my own; Batiram has added fourteen, and Nidhi Levi eleven; br. Cutter has also contributed two, and other members of the church six;—making in all sixty-nine new hymns. They are all conformed to the English metres, and are sung to plain tunes chiefly selected from the Christian Lyre. The native converts acquire our tunes with remarkable facility. Singing appears to be one of their greatest sources of delight.

I am now proceeding with the revised edition of the New Testament. The revising and correcting of the proofs occupy my whole time. Both presses being now kept at work entirely upon the Testament, we get out about three forms in a week.

Ghinai, one of our members who had been suspended for a season, was restored at our last communion. All our members now appear well.

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FROM A LETTER OF MR. DANFORTH.

Daily labors—impressions on the people.

Gowahatti, April 23.—Mrs. Danforth's health and my own have been remarkably good. Our babe, one year old yesterday, has never seen a sick day. Mrs. D. and myself spend the mornings in visiting from house to house. She goes in and converses with the women, while I stay at the door and preach to the men. I generally have from ten to twenty hearers. A few days ago we called on one of the members of the royal family. He seemed to be an intelligent man, said he had heard about the Christian religion, and that it was good, and he wished to hear more about it. To-day he called upon me with all his retinue, and stayed some time. He said he

came to hear about our religion, and if I would teach him he would come daily.

After conversing a while, I gave him a copy of the New Testament, and he left. He seemed sincere, but I cannot tell what was in his heart. He seemed interested in some of the girls' fancy work which we showed him. He made many inquiries about America, and said he had heard that the people there, on account of the snow, wore iron boots extending nearly to the waist.

Last Sabbath, our Assamese worship was very fully attended, forty or fifty being present; they almost all stayed till the discourse was finished, and gave good attention. Some of the most respectable people were there. After I had finished, they observed that what I said was true, and all ought to heed it. "Faith coming by hearing;" and when this gospel is brought home to this people, with earnestness and power, they must quail before it.

I have daily applications for books, not only from persons in the city, but from all the villages about. They have heard that the "padri sahib" gives away religious books, and whenever they come into the city, from places distant from five to twenty or thirty miles, they come for books. There does not seem to be any prejudice against them, but they seek for them. I have given away a great many.

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LETTER OF MR. STODDARD.

The two past years.

Nowgong, May 18, 1850.—It is <sup>two</sup> years to-day since we arrived at Nowgong, where we hope to end our days. We can sing only of the continued goodness and mercy of our heavenly Father who has graciously preserved our lives and health, without a day's interruption of our work. How thankful ought we to be for his loving kindness! We are all in excellent health at present.

On our arrival, we found br. and sr. Bronson, lonely and completely worn

down, by hard work in a debilitating climate, overjoyed at the sight of expected help. But it was too late for them to enjoy it long. Preparations were at once made for their flight after health.

In less than three months, Mrs. Hill (matron of the boys' school) was gone,—in five months br. Bronson and family were gone,—in eighteen months Miss Christie (teacher and matron of the girls' school) was also gone. And thus our labors and responsibilities, which at first seemed too great, have been constantly increasing, and six months since we could say that our labors had reached the very highest point, even so long as our health continued good. There was no relief.

Mrs. Stoddard must do all she possibly could; what she could not do I must undertake, and what I could not accomplish must go undone. It was then the cold season, and we found that we could do much more than we had anticipated, though of course much had to remain undone. But we looked forward to the hot season with feelings of no ordinary anxiety, and our waiting eyes were unto the Lord, for help.

The heat and the rains have now commenced, and the Lord has brought us help from a source we least expected. Br. Däuble is with us, and rendering great assistance in the school. We feel strengthened and encouraged, and will "call upon our soul and all within us to praise and magnify the name of Jehovah."

During the past year, there have been added to our little band of believers, an Asiatic, African, and European. Praise the Lord for this great accession, (for so we hope it may prove,) in talents, piety, and influence upon the world.

The cause has sustained much loss by the temporary absence of br. and sr. Bronson, but the Lord is able to make up the loss to us, and we believe that he has so employed our dear friends during their absence, that the missionary cause in general will suffer nothing. We look not alone to the loss sustained by the

school and especially this infant church, but at the many channels, through which the truth used to flow to many villages about us, and behold they are dry; at the scores and hundreds who called for the "teacher" to talk of the new religion, and, finding that he had left, have returned to their villages disappointed, perhaps no more to think of the words of God.

I have just been informed by Capt. Butler, that two Roman Catholic missionaries are now on their way from Paris to Gowahatti, and that a third is to be stationed in the upper part of the province or in Thibet. This is no time for the children of the Most High to sleep or slumber. Even missionaries will be swallowed up by anti-Christ, unless up and about their Master's work. May the Lord fit us for the contest, and influence men of piety and godly zeal to come to our aid!

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#### ARRACAN.

LETTER OF MR. C. C. MOORE.

Baptisms—applicants for Baptism—the truth spreading.

Akyab, May 20.—We had the pleasure of baptizing a man of about middle age on the 5th. He was received with hesitation on my part. Since his baptism he has appeared well, and we hope he is chosen of the Head of the church to be "a vessel to honor," to glory, and immortality. We have endeavored to do our duty, and can only ask God to bless what accords with his will, and forgive what does not. I now begin to feel the weight of the responsibility which the missionary meets in his duties.

We have two more applicants for baptism, both men of talents and influence,—the one a young man, I think of some promise, the other formerly a poungyee [priest,] who left his Buddhism about a year ago. He is a man of much learning, and has formerly been a man of rather doubtful character as to mor-

New Granville, Baptist ch. and Soc., for orphan school at Nowgong, a box of clothing, &c., 34.06  
 Rensselaerville, Ren. Asso., per Rev. O. Dodge, a roll of flannel, &c., 10.81  
 Buffalo, from I. C. Stoddard, for Rev. I. J. Stoddard, a box and 2 parcels of clothing, 50.00  
 Ripley, from I. C. Stoddard, for Rev. I. J. Stoddard, a box and valise, containing clothing and medicines, 40.00  
 Troy, Mrs. Thompson, per J. L. Thompson, for distribution, a box containing 5 Gross Eye water, 50.00

**Pennsylvania.**

Philadelphia, A. B. P. Society, per T. S. Malcom, for distribution, do. a package, 150 copies Baptist Almanac, do. per Miss C. Sheldon, for Rev. A. Judson, a box of clothing, 40.00

**Ohio.**

Cleveland, S. S. Mission Soc., and others, per Mary A. Brayton, for Orphan school at Nowgong, a box of clothing, 63.03

**Illinois.**

Belvidere, members of the Baptist ch. and others, per Rev. S. S. Whitman, for Rev. J. S. Beecher, a box of clothing, &c. 100.00

*Erratum.* In the report for a box of clothing for Susan F. Colby, acknowledged in the Dec. No. of the Mag. for New London, Conn., read *New London, N. H.*

**DONATIONS.****RECEIVED IN AUGUST, 1850.****Maine.**

Kennebunk, a friend, 5; Saco, Samuel Pillsbury, 5 \$10.00

**Vermont.**

Cavendish, Miss Lavinia M. Parker, for support of Joseph W. Parker, in the Karen Normal school, Maulmain, 5.00

**Massachusetts.**

Orleans, 2; Mansfield, ch., mon. con. 8.34 10.34  
 Chesterfield, Asa Robinson, 10.00  
 Brookline, ch. 200; Carver, ch., ladies, 2.50 202.50  
 Salem, 1 ch., A. Ward, to cons. Mrs. A. R. Ward L. M. 100.00  
 New Bedford, Wm. St. ch., Luther G. Hewins, tr., to cons. Rev. John Girdwood, L. M. 100.00  
 North Attleboro' ch. 35.57

Charlestown, High St. ch., mon. con. 8.40  
 Newton, Students Theol. Inst. 12.66  
 479.47

**Rhode Island.**

Providence, 1 ch., Mrs. F. R. Arnold, 100.00

**Connecticut.**

Suffield, Conn. Lit. Inst., Female Miss. Society, to sup. a child in Karen Normal school, 5.00  
 New London, a friend, to cons. Robert M. Haven L. M. 100.00  
 105.00

**New York.**

Marion, ch. 15; New York city, Amity St. ch., a lady, 100; Otsego Asso., 35.50; Mohawk River Asso., 19; do. for Karen Mission, 85 cts.; Ten Mile River, ch. 15 185.35

**Pennsylvania.**

Peters Creek, ch. 13.00  
 Chesnut Hill, ch. 10; Miss. Soc. for German Miss., 33.16; Lexington, Rachel Morris, 5; Philadelphia, "a friend of the cause," 5; Rev. Wm. Parker, 4; Sarah E. Edmonds, for Bur. Miss. 10; Lower Dublin, ch. 38.75; Fem. For. Miss. Soc. 45.66; Balligomingo, ch., mon. con., 20.28; Holmesburg, ch. for Bur. Miss. 7.46; per Rev. B. R. Loxley, 179.31  
 192.31

**District of Columbia.**

Washington, E. St. ch., A. Rothwell, tr. 40.61

**Ohio.**

Cesars creek, ch. 7.00

**Illinois.**

Peoria, ch., L. Holland, tr. 21.25

**Michigan.**

Ann Arbor, ch. 15.40

**Upper California.**

Amadore Creek, a friend to missions, 5.55  
 \$1,166.94

**Legacies.**

Boston, Ms., Miss Joanna Minott, per Isaac Parker, Ex. 100.00  
 Hartford, Ct., Miss Rhoda Cook, per James G. Bolles, Ex. 1,300.00 1,400.00  
 \$2,566.94  
 Total from April 1 to Aug. 31, \$22,339.20.

THE

# MISSIONARY MAGAZINE.

VOL. XXX.

NOVEMBER, 1850.

No. 11.

## AMERICAN BAPTIST MISSIONARY UNION.

### GERMANY.

#### LETTER OF MR. LEHMANN.

##### The Prussian Association.

Berlin, Aug. 14, 1850.—We had agreed to hold the annual session of our Prussian Association at Elbing this year, as you will recollect. Our dear br. Köbner, of Hamburg, who was sent, on our invitation, from the Board of Managers of our general Mission there, arrived at Berlin on the 28th of June, and we had the privilege on the same evening of baptizing six dear disciples of Jesus into his death. This was one of the great occasions for praise and joy, yet so full of recollections, while a large assembly stood by the water side. We then spent a most heavenly Sabbath, br. Köbner preaching to us an excellent sermon.

The following week we proceeded through Neustadt, Eberswalde, and Tornow, (where a little church had been formed, but which found it expedient to disband itself as a separate church, and to become a branch of the church at Berlin,) to Stettin, where a large meeting of the church took place in the evening, and br. Köbner preached to the people. Here we enjoyed much in

the sweet communion of saints. A repeated trip to Frauendorf and up to the Julow brought back to us in spirit our dear br. Parker and all our beloved brethren in America. Again we had a sweet foretaste of our eternal home. Yes,—

“Here thy blessed people see  
Much of heaven and much of Thee.”

The same evening we started for Elbing, and after a very tedious journey of two nights and days in a mail coach, arrived there on Saturday, the 6th of July. On our journey we had much opportunity of doing good by tracts and testimonies of Christ. We found that more of our brethren had flocked together at Elbing than we had anticipated. For as br. Gulzau, of Stettin, and myself were alone expected, from our western churches, we feared a scanty meeting; yet the eastern churches were more fully represented, and twenty-three names were put down as representatives of the various flocks. The Sabbath was an occasion of great blessing. Br. Niemetz, of Allenstein, preached in the morning a very clear and fervent sermon, which endeared him to us at once. I had not heard him before,

but thought of him at once as a good servant of Christ if his services could be secured entirely. In the afternoon br. Gulzau preached a sermon, in his accustomed manner as a good soldier of Christ,—pointed and straight-forward. The Lord's Supper was administered by br. Köbner.

On Monday, our conference was opened. Our dear br. Köbner was called to the chair, and led the transactions with much wisdom and success. A brotherly feeling was breathed throughout, and no unfriendly thing disturbed our peace. *The Lord* presided. The subjects discussed were various and important; our missions, especially home missions—our relation to the State—ordination—regeneration and baptism—predestination—on regular attendance at meetings—how to deal with Baptists not in connexion with us—ceremony of marriage—temperance cause—on singing—Sabbath schools, &c.

Perhaps the most important event of this conference was, that we were allowed to hold two public meetings in the vast hall of the Gymnasium (college) on Monday and Tuesday evenings, for which the legal conditions (now much narrowed) were complied with, and notice given in the newspapers, so that a great mass of people crowded the place. Br. Köbner and myself then had very fair opportunities to preach the gospel, and to lay before the public of this important town, our principles, so much misconstrued by our enemies. The principal and most of the professors of the college were among the attentive hearers, while all behaved very decently and not the least interruption disturbed the peace.

At the close of our conference, a marriage solemnized by br. Köbner—a love-feast—and the ordination of our dear br. Niemetz, as co-pastor of the church in Elbing, to be stationed in Allenstein, gave an interesting and impressive conclusion to our transactions, which were very sweet in our recollection. We all *felt that the Lord was truly among us.*

#### Visit to Stolzenberg.

On the 12th, we went in company of our dear br. Weist, of Stolzenberg, and several of his flock, to visit his interesting station. Very pleasant was the journey in our two carriages all the day long, when sometimes we rested by murmuring springs, or stood on high tops of hills commanding a wide view over the "Frische Hafl," (near the Baltic), or gave out great numbers of tracts to a mostly Catholic population,—the bishop's see in Frauenburg being one of the most splendid, and the palace of his "Hochwürden" built magnificently on a high hill. Thus we arrived late in the evening in Stolzenberg, where our br. Weist labors hard under the bitterest persecution. We had at once a specimen of this. We had scarcely descended from the carriage, when two drunken men assailed us, and would urge us to come with them to the shulze (magistrate), to show our passports, using very abusive language. But we left them unnoticed and entered the house, when no further trouble befell us.

The church met at once, and a great crowd thronged a narrow room, the ceiling close over head. Six ministering brethren one after another addressed the meeting, partly out of doors and windows, while a keen draught passed over our perspiring heads. The scene was impressive while with tender words we comforted these dear disciples of Jesus under their affliction. We then viewed by moonlight the new place of worship in progress, which bids fair to become a refuge for many a lost sinner, and delivered saint. Br. Weist is diligently at work in erecting this, and encourages the good people to lay on hands with their might. There are 30,000 tiles digged and burned at a considerable distance, and brethren and sisters are engaged to carry them to the spot, unload them and hand them to the masons.

#### Difficulties at Rositten.

We had to walk half an hour to get to our night's rest; and after so many days

and nights spent in wakeful exertion, we hoped to have at least one of rest, but in vain. As early as four o'clock we were awakened and told that the brethren at Rositten were just arrived with a case of deep concern requiring instant decision. A meeting had been intended there that night. The law now prescribes that notice of such meetings must be given at the police office in Eylau, fourteen English miles distant. The chief magistrate there, the "rent-amptmann," has frequently shown his enmity to our cause, and forbidden all meetings in Rositten. On appealing to the government in Königsberg, he had been instructed not to hinder the edification of our brethren. But notwithstanding this, he had rejected a notice of the meeting to-night, and had given our messenger a letter to the magistrate of Rositten, containing, as he said, instructions to prevent our meeting, as he had again appealed to the government. Of course the letter, entrusted strangely to our messenger, must be delivered, but how to deal further was difficult. At last we decided to divide our force of ministering brethren, and scatter at once over the inviting fields around us.

To me Rositten was allotted, and I was soon on the way, in company with br. Weist, and the brethren from Rositten. It was resolved that the brethren should go before us and immediately, but quietly, invite as many brethren and sisters as they could; after half an hour we would follow them, hold a meeting in the afternoon (which was not announced nor forbidden), and after the close of it deliver the letter. When we entered the town we found a good congregation already assembled, while, from all sides, behind the houses and hedges, others bent their way towards it. I began the service at once, and preached to the dear people from Luke 12: 32,—their countenances expressing hunger and thirst after the precious word of God. Afterwards we had much conversation on the salvation of souls.

The meeting being closed, one of the

brethren went to the magistrate with the letter from Eylau. When he had read it he declared that no meeting should be held, and that he would oppose it to the uttermost. I wrote a protest against the amptmann's decree, and a notice that hereafter regular meetings would be held, beginning with next week.

#### Joyful labors.

Then a carriage was ready to bring me to Schlakainen, a village nine miles distant, where a meeting could be held in the evening without disturbance. There, in the midst of dear friends, I had the sweetest of all evangelical labor, to comfort an awakened soul anxiously longing for grace,—a widow, who could not believe that there was grace for her; but more and more light sprung up within her, and she was among those baptized a few days after. The meeting here was well attended, and passed without any disturbance. After the service I walked with br. Weist to Creuzburg, a small town, where one of the magistrates, with his wife, fears the Lord. They received and entertained us kindly, and we had much conversation on the wonderful works of the Lord here. In the morning we proceeded on foot, in great heat, for ten miles, and at noon reached Carschellen, the estate of an agricultural gentleman. He called together his servants and tenants and I preached to them,—which seemed to make the greater impression, as they rarely have opportunities to hear the word of God. After a refreshing bath in the lake adjacent, and a walk of ten miles more, we again safely reached Stolzenberg, where our brethren had already returned from their various missions; and much we had to relate to each other.

#### Interesting meetings at Stolzenberg—Baptisms.

It was now necessary to provide a larger place for meeting on the Sabbath. A large barn was quickly made ready for the purpose, a joiner's work bench formed the pulpit, boards and sheaves were arranged for seats, and all promised



I think the brethren will profit greatly from such exercises.

Mr. Foulon and Mr. Lepoids have both several persons to baptize soon. They spoke encouragingly of many places, and gave me a multitude of the most interesting details. The truth is advancing here,—let Christians in America pray more. Mr. Lefevre has had meetings at Athies so numerous attended that he was forced to hold them in the open air. At Béthancourt all is very encouraging.

I think I told you that we had a *gendarme* at our meeting, and baptism at Servais, on the 12th of May. That *gendarme* is a Christian, and had just been converted to the whole truth by one of our books,—that is, he had become a Baptist. He was stationed at Soissons, six or seven leagues from Servais, and having obtained leave to absent himself, he came on foot to Servais that morning. None of us had ever seen him before. He was present at our baptism that day, and at all our services, and accompanied me a long way on my return to Lafère that evening, when I had a very interesting conversation with him. When we were about to separate he shook hands with us, and in case we should not meet again below, he gave us a *rendez-vous à la grande caserne là haut*. The next day I met him at Chauny, where he had arrived too late for the diligence to Soissons, and was obliged to pass the afternoon. I conducted him to Mr. Lepoids', where I found Mr. Cretin and several other brethren, in whose hands I left him and went to Béthancourt. He was nearly decided to be baptized that afternoon, but finally concluded to wait till the opening of the chapel, when he would come with his wife, who is also desirous of professing her faith in Christ, and be baptized on that occasion, wishing to make his testimony to the truth as public as possible, and desiring also to address the people.

On the 24th of June, Mr. Foulon wrote me in reference to him:—"The following is the substance of the con-

tents of a letter written by the *maréchal des logis* of the *gendarmerie* of Lafère to that of Soissons. 'The *gendarme* D—— of your brigade, on the 12th of last month, went to Servais to protect by his uniform a new religion to the prejudice of others. A complaint was brought against him which I quashed; I beg of you to tell that *gendarme* to go there no more, to watch or protect the inhabitants of places which belong to my circumscription, and consequently to my competency.' This indirect complaint was sent by the brigadier of Soissons to the chief at Laon, and a prohibition was forthwith laid upon D——, that he should not absent himself for the future without permission from the chief at Laon, which permission would be granted on no other condition than that the motive for absenting himself should be stated in his request." So you see that the *gendarmes* of France are again in the service, and at the command of the Jesuits. Poor D—— could not come to the opening of the chapel, but some one will go to Soissons to baptize him there, with his wife and still another woman desirous of thus putting on Christ.

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## GREECE.

### LETTER OF MR. BUEL.

#### Persecution in Zante.

Piræus, Aug. 17, 1850.—Since the absence of br. Arnold in Lombardy, an extra amount of correspondence has devolved upon me on account of the severe persecution of our brethren in Zante. I was first apprized of it by letters from Mr. York, which I forwarded to the Rev. Dr. F. A. Cox, of London, for the information of the British government and of the Christian public in England. Scarcely had these letters been despatched when our br. Kynegos arrived from Zante, wounded and sore, escaping from the hands of a violent mob in his native town. He comes a fugitive and exile, the innocent victim

of a dreadful and most disgraceful persecution for righteousness' sake. \* \* \* Communications were forthwith prepared in the tone of remonstrance, signed by Kynegos, as a British subject, and forwarded to the British resident of Zante and to the Lord High Commissioner at Corfu.

## COPY.

*To Lieut. Col. Fr. Hills, British Resident  
for the Island of Zante :—*

Sir: The undersigned, Ulysses Kynegos, a native citizen of Zante, having recently been the innocent victim of a religious persecution which, for the atrocious violation of the rights of British subjects, is without a precedent in the Ionian Islands, during which his property was pillaged, his person severely injured, and his life placed in the utmost peril, begs to lay before you the following statement relating to that occurrence.

On the 16th of the present month, a petition was presented to the Bishop of Zante, having the signatures of sixty priests of the town and vicinity, praying him to take speedy and effective measures to stop the evil arising from the teachings of the said Kynegos, and Robert Pelacassi, who are accused therein "of corrupting the morals of the young, of plotting the injury of the orthodox Eastern church, and of willfully exposing the souls of all the faithful to perdition."

On the morning of the following day, I was assured by my father, Mr. Anastasius Kynegos, in whose house I resided, that in consequence of the petition above mentioned a mob was organizing in town for the purpose of harming the so-called "Protestants," or Greeks who are suspected of holding Protestant views. About 9 o'clock a police officer called, and requested me to come to the house of the Director of police. I declined the summons, saying that I believed the excited state of public feeling against me made it dangerous to appear out of doors. The officer left. Soon after 11 o'clock the rabble sud-

denly and unexpectedly approached my house, attended by a number of constables, whose object apparently was to prevent mischief. The multitude continued to increase, and after the lapse of an hour and a half broke into the house by the doors and windows, and destroyed everything of value. The furniture was broken, my library was torn to pieces, and scattered in the streets, and my manuscripts were seized and carried away to be examined. The door of my bed-room, whither I had retreated, was forced open, and I was severely beaten by those who demanded my manuscripts. My mother, who was lying dangerously sick, arose from her bed to interfere, and was severely injured by the bursting in of a window. I saw her repeatedly struck by persons in the mob. At this moment the Director of police arrived, and insisted on my going to the prison for safety. This I was unwilling to do, fearing what might happen on the way, and judging that an unoffending citizen should rather be protected in his own house. I barely reached the boat alive, in which I was to be conveyed to the prison. My escape is due to the police, to one of the priests, and a few friends, some of whom suffered severely in trying to protect me. During the whole scene, which lasted about two hours, the cry of the populace was, "Away with the Protestant!" "Death to the infidel dog!" &c. I was covered with blood from a wound in the head, where I was struck with a stone. I was pelted with eggs and other missiles, and severely beaten by persons who pretended to be protecting me. The number collected, and who seemed to be taking a part in the mob, must have amounted to several thousands. I was lodged in the common prison, in a room assigned to criminals of the worst grade, adjoining rooms of prisoners, whose insulting language and incessant noises prevented sleep by night or by day. During my stay of eleven days in prison I had no communication with any of the municipal officers except the Director

of police, who called once the second day, to inquire into the truth of the evil reports in circulation against my character and conduct. These reports are false, every one of them, and I can only assert my innocence of any act by which I am inculpated in the eye of the civil law, or for which I deserve to be hated of my fellow citizens. But this I confess, that after the way which they call *Protestantism* so worship I the God of my fathers; believing the Word of God as the sole rule of my faith and practice. For thus believing, and for teaching thus in my own house, to those who choose to come and see me, I am persecuted as unfit to live; and at length am compelled by the municipal authorities to depart from my native country, and seek safety in foreign parts.

Believing that all of which I have here complained, is condemned by the spirit and letter of the constitution and laws of the Ionian Republic, I appeal to the Resident of Zante for protection and justice.

I pray, therefore, to be indemnified to the whole extent of my pecuniary loss, which is indeed but little, but that little is my all. The sum of sixty dollars would scarcely suffice to replace my library and other property, as above related. The loss of my dear mother, who I fear has not survived, and whom I was not permitted to see after I was torn from her side, it will not be in the power of earthly friends to make good.

I pray also that my manuscripts be restored to me, and especially the one which the Director of police assured me was in the hands of the bishop, and which I have understood was given up to the civil authority, after copies of it had been made and circulated for the purpose of criminating me.

I also pray that this document, which I now have the honor of addressing to you, may be translated and published as soon as possible, in the ——— newspaper, as my reply to what that paper has published concerning me in the No. 27, of July 8.

The matter of redress for bodily injuries, from which I still continue to suffer; and for the treatment I received in prison, and for banishment from my country, I am content as a British subject, to leave to the discretion of the government and the judgment of the Christian public, both in the Ionian islands and in Great Britain.

As for the treatment I received in prison, it is proper for me to say that I was subjected to the same *surveillance* as criminals of the worst grade; for example, my letters were given up, and no correspondence could pass to or from my cell, without being first read by the prison-keeper. I was therefore treated as a *criminal*, and not as a person sent there "to secure my personal safety." Of this I complained at the time, but without avail. It is plainly a case of *false imprisonment*.

I shall be greatly obliged, Sir, to be informed whether, in the opinion of the civil authority, I am an offender against the law. Also, whether the Greek church, or the Catholic church, or any other that may exist in the Ionian Republic, can lawfully proceed to acts of discipline against citizens who are not members of those churches? I am not a member of the Greek church, having been baptized, on profession of my faith, into one of the Protestant communions. Therefore, I beg leave to declare my opinion, that by signing and receiving the aforesaid petition, the priests and the bishop have exceeded their jurisdiction.

I may be allowed to state, that I have good evidence to believe that very many of the priests who signed the aforesaid petition to the bishop, did it not willingly but from constraint. I rejoice to believe this for the honor of my countrymen. And as for those who "followed the multitude to do evil," I forgive them, in the spirit of our blessed Redeemer, "for they know not what they do."

I have the honor to be, Sir,

Your humble servant,

ULYSSES KYNEGOS.

Athens, July 31, 1850.

In his communication to Sir. H. Ward, Lord High Commissioner, &c., Mr. Kynegos makes a summary statement of his wrongs, and in the following paragraphs mentions other points of interest.

"I beg leave also to state, in reference to the occurrences narrated in the accompanying paper, that two houses were attacked an hour or two before mine was pillaged, and that several houses were subsequently attacked the same day, though they were not entered by the mob.

"—I also beg leave to state to your Excellency, that during the four or five hours that the mob was making the circuit of the town, pillaging some houses and breaking the windows of others, and filling the hearts of unoffending citizens with terror, the military did not appear! Four soldiers would have dispersed it instantly. The civil authorities *were supposed* to wink at the whole transaction.

"—When I left Zante, per Austrian steamer, for Athens, another person was then eleven days also in prison, for no other crimes or offences than those for which myself was confined. A third person who was imprisoned the same day, and for the same cause, was soon after liberated on making his written declaration, publishing that he has no sympathy with the so-called Protestants, nor holds their sentiments. I submit whether this is not religious persecution, sanctioned by governmental authority."

These documents were forwarded on the 8th inst., to Rev. Dr. Cox, to be used by him at discretion, either as an appeal to the British public, or as evidence at the Colonial office, where it would appear from them that the aggrieved party has taken the proper measures to obtain redress from the Ionian authorities. \*

\* \* Having done our duty in the premises, we cheerfully leave the case with God, who heareth the cry of the oppressed, and will avenge them speedily. "It is better to trust in the Lord than to put confidence in princes."

On receiving the petition of the sixty

priests, the bishop of Zante went with them in procession to the Regent, (who is the medium of communication with the Senate at Corfu,) and demanded the exile of Pelecassi and Kynegos. The answer of the Regent was, "There is no law by which they can be exiled." The bishop then demanded that Mr. Pelecassi be deprived of his place as teacher in the Hellenic school. This demand was complied with, and the act was immediately sanctioned by the Senate. Thus, a worthy citizen, a respectable author, and a competent teacher, loses a situation which he has held about ten years at a salary of thirty-five dollars per month. The bishop of Zante is avenged, and the persecuted is robbed of the only means of supporting himself and his family of six children.

Mr. K. was not in the public employ, he having been deprived of his situation two years ago, in like manner and for the same cause. But if he cannot be annoyed by the law, it occurs to the bishop that he can be annoyed by the mob. Hence the horrors of the 17th July, perpetrated in a town of 17,000 inhabitants, under the guns of a British fortress, and in the presence of two hundred British troops, who are under the immediate command of the "Resident"—the highest civil authority in the island. In Mr. K's letter to the Resident, the half is not told. The large house of br. York, where he resides and holds his school, was stoned by the mob, and most of the windows were broken; and the house of Mr. Pelecassi would have shared a worse fate, had not the public attorney resided in the upper story of it.

Mr. P. says in his letter of Aug. 3:—"While my house was surrounded by a sea of red caps, and the multitude with outstretched hands were calling me 'down to exile,' I knelt with my family in silent prayer to the Almighty, silently waiting *the end*. I tried to impress on my wife and children the great truth, often repeated, that we have no refuge but in God. I tried to keep every one

in that position for a long time; when Mrs. P. looking out, could no longer contain herself, but burst into loud crying, and with her all the children. It was an awful scene,—neither friend, relative, nor servant was near us. Even our waterman left us. It was a long time before I could see every one composed. We passed the whole of the afternoon in great distress, and continual alarm; for, although the great crowd had dispersed, many still lingered in spite of the police, all the time uttering the loudest execrations. At length the secretary of the Resident came to assure me that I had nothing to be afraid of. But I was sick already of the half and contradictory measures witnessed during the whole of that day. At evening we sat down for the first time to a morsel of bread, but it was too bitter! I read the 7th, 17th and 18th Psalms, and then prayed. Shortly afterwards three friends came secretly to visit us; but we could hear nothing of our br. Kynegos, who, bruised, bleeding, and drenched with sea-water, was lying in the prison house among malefactors.

"These two days were days of great tribulation to us, but saving days after all. Never before had my heart been touched with a true sense of the burden of sin, and of the necessity of instant and hourly prayer, and communion with God, as during those two days and ever since. When, after eight days, I heard that br. Kynegos was preparing to leave, I summoned courage enough to visit him in prison. I then for the first time ventured out of my house. As I was passing the long galleries of the prison, attended by the turnkey and jailor, I remembered Paul's imprisonment at Philippi, when he lay bruised and beaten with many stripes. Strange as it may seem, Kynegos met with one in the prison who earnestly asked, 'What must I do to be saved?' \* \* \* \*

"I am expecting to hear from Rev. Mr. Arnold, at whose hands I have long requested baptism. I begin to see that I must seek a new home, where to carry

my whole religion with me, there to live, labor, and die. Meantime, if the Lord reveals any useful field, withhold it not from me. I have every willingness to engage while it is day."

Mr. Kynegos' young friend, G. C——, writes that a person who, without any provocation, caned Mr. Pelecassi in the street the evening before the riot, has had his trial for it, and has been sentenced to confinement in one of the country districts for three months,—that is, he may have the freedom of the district, provided he does not go beyond its limits. Such mild punishment is awarded him because he belongs to the "nobility," and is a member of the House of Representatives. Had Mr. P. been the offender, he would have had a good many more than three months' confinement in a cell like the one Kynegos inhabited,—six feet square, barely high enough for a man to stand upright in, furnished with nothing but a bedstead, lighted and ventilated by a single window, not two feet square, and with the door bolted upon him, from 5 P. M. to 10 A. M., daily. Such was the place where he was shut up, "for his personal safety!" The object was to make his condition as uncomfortable as possible, for the purpose of compelling him to betake himself to "voluntary" exile. The manœuvre succeeded, and on the 28th ult. he was embarked on board the Austrian steamer, amid the hootings and jeers of women and children, and the more cautious, but not less mortifying insults of the police, who accompanied him from the prison to the boat. I had the pleasure of greeting him on the evening of the 30th ult., and of welcoming him to my house, where he still remains. He flees for religion's sake, from a country ruled by British laws, and takes refuge in "free Greece!"

I am waiting with some curiosity to learn how these occurrences will be looked upon in England, especially by those statesmen, who, the other day, were ready to hazard the peace of Europe, to obtain redress for an injured

British subject, whose house had been plundered by a fanatical mob in the capital of Greece. When Pelecassi visited Kynegos, and they had prayed together in that oven of a cell, P. remarked, "My brother, that government which protects the Jew Pacifico in Athens, will protect you in Zante." I hope and pray the remark may be verified. If not, a stain will cleave to the British name that will not be easily wiped away. The Protectorate of the Ionian Islands declares the Greek to be the *dominant* church, and I believe guarantees its *integrity*; but it does not punish people for leaving that church, nor does it allow the bishops and the mob the right of "stoning them with stones."

I am much pleased with Kynegos. He is a man who can influence his countrymen, and commends the gospel in a winning and persuasive manner. . . . Xidactilo, who was baptized at the same time, has begun to practise law in Smyrna. The missionaries there have been very kind to him. In Zante, about twenty persons frequented K's house for religious conversation and reading. Seven seemed to delight in the study of the Scriptures, and in social prayer. Four are wishing to be baptized, of whom two only, I believe, were regarded by br. Arnold as giving sufficient evidence of piety to receive the rite. There is also an applicant for baptism in Patras.

#### TAVOY MISSION.

##### JOURNAL OF MR. BRAYTON.

##### The Spirit at work—Inquirers—Baptisms.

Dec. 18, 1849.—Left Ong-pong, where I have been laboring some days, and arrived about 4 P. M., at Tooprooe's on Palaw river. When Tooprooe last year came out openly and decidedly on the Lord's side, his large circle of relatives and friends nearly all at once deserted him. But his severest trial

has been in his own family. His eldest son appeared very favorable last year, and continued more and more so, until the small pox, having broken out in the neighborhood, took away one of his children. His heart then rose in rebellion. He abandoned his books,—cursed God, Jesus Christ, and his parents,—and gave himself to the devil in full. The younger son, however, still seems favorable, and a son-in-law and daughter are interesting inquirers. One family of neighbors are also inquirers, and a few scattering individuals. So it is evident that the Spirit is at work. But such an effectual blow has been struck upon the kingdom of Satan here that he is evidently aroused, and it cannot be expected that he will retire from this strong hold without contesting every inch of ground in his retreat. But greater is he that is for us than he that is against us.

19.—In company with Tooprooe called on his son. He received us very kindly, and listened attentively to what we had to say about Jesus. But his aged mother-in-law showed another spirit, and I am inclined to think that his past opposition is to be attributed, in a great measure, to the influence of wicked relatives and neighbors.

21.—Yesterday called on the family of inquirers, where I had the opportunity of preaching to several others, who came to hear what the "white foreigner" had to say. The family, consisting of seven, appear well, and are to be examined to-morrow. To-day received a letter from a young lady who wishes to be baptized, though opposed by parents and friends. She says, "My parents tell me, If you are baptized you have no place with us, and must look out for yourself."

22.—Spent most of the day in the examination of candidates for baptism. An aged grandmother, her son with his wife, Tooprooe's son-in-law and daughter, four young men who were in my school during the past rains, and the young woman referred to yesterday,

being in all ten persons, were received as candidates for that solemn ordinance.

23.—Sabbath. Attended a prayer-meeting at sunrise. At 10 o'clock, A. M. there was preaching, after which the ten candidates received yesterday were baptized. In the afternoon the communion service was attended, and there was preaching again in the evening.

Good tokens at Pyeeekhya.—The new year.

29.—On the 25th I left Palaw and the next day reached Pyeeekhya, where I had the great pleasure of meeting brn. Cross, Bennett, and Benjamin, from Tavoy. During the series of meetings here, had the privilege of seeing several Pwos from the ranks of the enemy, and some of them appeared quite inclined to desert and come over on the Lord's side.

Jan. 1, 1850.—Left Pyeeekhya in the night and arrived at Mamaza about noon. The Karen governor having arrived with the same tide, the people began to flock about our boats. The most of them came on government business, yet it gave an excellent opportunity for preaching Jesus. Some evidently came to hear the gospel. Thus the year has commenced, and thus may it continue and end, in preaching Christ.

Encouraging labors.

3.—The Karens were coming and going all day yesterday, so that it was a busy day, both for myself and assistant, in preaching to different companies. Called to-day on a family where one of the daughters showed me a bundle of fifteen or twenty letters received from her young friends since they all learned to read and write here in the jungle last year. The character of these letters was what particularly interested me, as an index to the minds of their authors. They were decidedly religious, and some of them contained very striking exhortations.

The Burman kyoung, which I found here last year, with several Karen poun-ghees (human deities) in it, is now abandoned, and all those deities have become men again.

4.—The assistant went in one direction, and myself in another, and each visited several families. He found all ready to listen to the story of the cross, while some appeared quite anxious to know "the true way." In all the families that I visited I found more or less encouragement.

6.—Spent the Sabbath with a family containing ten children. The father is brother to Tooprooe (baptized at Palaw last season), and it is an exceedingly interesting family. I have some faith to believe that they are not far from the kingdom.

8.—Called on a family where the man manifested quite an interest, but *tried* to appear indifferent, saying, "I am very happy in the devil's path, and have no desire to leave it." A son of this family was in my school during the rains, and is a very interesting young man. In another family found several who appeared to be "almost persuaded."

10.—Received two letters from the young woman who showed me the other day her bundle of letters. She seems to be undergoing a severe struggle between "the flesh and spirit." Her eldest brother is somewhat in her situation, though his exercises are less severe. Her other brother is a strong opposer, and a few weeks since tore up a quantity of her books. But this is an offence which he will not be likely to repeat under Taundee's rule, as such things stir up the deep fountains of the good old man's soul, and he is quite disposed to go the length of his rope in this respect. But for my interference the young man would probably have paid severely for his folly. I however let him know that should the offence be repeated, I should not stand between him and the blow.

Though no one at this place has yet come out openly on the Lord's side, still there is a very great change among the people here, and there are several of whom I trust it may be said with truth, they are "not far from the kingdom of God."

## Labors at Ong Pong—Inquirers—Opposition.

12.—Left Mamaza yesterday, to visit the people at the head waters of the river. On leaving, quite a number came about me, shaking hands, inviting me to come again, and manifesting as much interest as if they were disciples. I trust the day is not far distant when the work of grace will be manifest on this river.

Reached Ong Pong this morning, and found many sick with dysentery, fever, &c. The care of the sick is certainly no small item of missionary labor among the Karens, and one that cannot be avoided. But it is one which gives an opportunity for manifesting the benevolence of the gospel in a way that even the heathen know *a little* how to appreciate.

13.—Sabbath. The Mamaza head man is here to-day, and appears to be a sincere inquirer after the truth. The like may be said of the governor's brother and family; also of the parents of one of my assistants, who, in the days of br. Boardman, disinherited him for embracing the truth, and have refused to see him until now. They have now invited him to come and see them. The assistant and his wife spent last night with them, and devoted the time to preaching Jesus all night long. May the truth reach their hearts!

15.—With the above named assistant started up the river, and about noon called on the "old king prophet." This man holds perfect spiritual sway over the people in all this region, and is himself a complete pharisee. He pretends to reject idol worship, offerings to nats, and the like, with scorn, and declares that he daily worships the true God, who made heaven and earth. But the fact is, he has covered himself so completely in self-righteousness, that he cannot endure the thought of casting away all the "merit" he has grown grey in acquiring, and of receiving heaven on the conditions of the gospel.

Called on another family, where I found an aged man and his wife, a son

and his wife, and a daughter, all ill with the fever. Poor benighted souls! they had no source of consolation in this their time of need, and no ear to listen to the offer of mercy from Calvary. I offered them medicine for their fever, but they dared not take it because of its being connected with Jesus Christ. I pitied them from my heart, but as they counted me their enemy I could do nothing for them.

16.—Called at the houses of six different men, but found only one of them at home. He listened attentively to all I had to say, and replied in a very calm and decided manner, "Teacher, I shall not deceive you, but tell you the truth: I am fully determined not to enter this religion till *after death*." He has frequently heard the gospel, and there is reason to fear that he will behold and wonder, despise and perish.

Met a young man in the road, who appeared very much interested, and said, "I have made up my mind to go down to Mergui to school the next rainy season."

17.—Several have called at the boat to-day, and one man from Kah-mah-kah seems to be a hopeful inquirer. His eldest son was in my school during the last, and expects to be there the coming rains. This afternoon commenced my return.

18.—Called again on the old "king prophet," who said, very decidedly, "Teacher, I am determined to remain where I am. If I have been going wrong all my days, then I shall continue so; but if right—then I am right." Still I am by no means without hope that the old man may yet see his mistake. At Palaw, a few weeks since, I baptized one of his sons, who is son-in-law to my assistant Tooprooe at that place. His son has been twice to see his parents since he was baptized, and seems to be affectionately faithful to their souls.

Reached the governor's residence about 3 P. M., and found a company here from Palouk. The Mamaza had



man also arrived just as the gong struck, so that we had quite a little congregation at evening meeting.

#### Encouragements.

19.—Received a letter from the two assistants, whom I sent from Pyeekhya to visit the Pwos in the direction of Tavoy. At Palouk they found an aged widow, who appeared to be a sincere inquirer, and anxious to follow Jesus. "But," said she, "my son-in-law is opposed to my being a Christian, and I am so far from the teacher and the disciples,—what can I do?"

A young man from Pay says he has made up his mind to go down to Mergui, to attend school during the coming rains. No one from there has yet embraced the truth. May the Lord open the way, and carry on his work in that dark place!

20.—Sabbath. A number of strangers at meeting to-day. There is decidedly more encouragement in this region than I have ever before seen.

#### Dispersion of the people—A prayer.

Feb. 1.—Left Ong Pong on the 22d, and reached home on the evening of the next day. Yesterday afternoon left Mergui, and reached Ulah to-day, about 3 o'clock P. M. The governor has just returned from his tour up the river and says the Pwos, who were so numerous above Oung-tha-wa-rah, have most of them scattered. Some have gone back to Siam, some towards Tavoy, Pay, &c. The small pox last year made a terrible scattering among the Karens on this river. With the exception of the governor's large circle of relatives, there are now very few of them left. Among his children are now some six or eight families, moving to this place as "inquirers." The old man has long been praying for them, and I trust his prayers are being answered.

2.—An interesting Sgau head man came into the zayat this morning, and for two or three hours manifested much interest in hearing, asking questions, &c. In reply to the question, Do you pray?

he replied, "No, teacher, I can't pray yet. All I can do is to say, 'Oh Lord, I have fallen into the mire of sin. I entreat thee to pull me up out of it and make me clean. Give me a new heart and cleanse my inmost soul, Oh Lord.' That is all I can say. Thus I ask God every day, and this is all I can do. I can't pray; I don't know how, not having yet learned."

After the declaration, "I can't pray," of course I was somewhat surprised to hear him immediately repeat such a very appropriate prayer. But it is quite too common for the natives to think a great many words *essential* to prayer.

#### LETTER OF MR. CROSS.

##### Visit to Pyeekhya.

Tavoy, May 25.—In consequence of the new measures for preaching the gospel and in reference to Sabbath schools, &c., among the Karens, I felt it incumbent on me to make a second trip to Pyeekhya, though much later in the season than it is judged safe to travel in the jungle, and particularly on the water. Accordingly on the 16th of April, having completed my preparations, I went down and slept in my boat, in order to profit by the night tide. Our boat got off at 4 o'clock, in the morning of the 17th, and during the day reached so near the mouth of the river, that we got out to sea during the night. During the next day with a fair wind, we crossed the arm of the bay and arrived in the Pyeekhya river near the town, when the wind failed and we were obliged to wait for the tide.

We arrived at Pyeekhya early on the morning of the 19th, and soon multitudes from the village came to meet and welcome us. We were happy to find that the people were for the most part well, though many of the younger portion were still suffering from fevers. The fevers of this season have been peculiar, and do not yield so readily to

the ordinary remedies as they have in other seasons.

*Travel to Patsauoo—Sabbath school.*

In the afternoon I set out for Patsauoo to spend the Sabbath. But in all my jungle travel I had never felt myself so completely overcome as by this walk of a few hours. I had been struck with the "prickly heat" from the excessive heat in my boat, and the whole surface of the skin was covered with scarlet pimples, so thick set that nearly every particle of the surface was implicated. The thicker parts of the hands showed red or blood-shot spots, under the epidermis. Every joint, particularly the knees and elbows, became stiff and lame, the hands felt thick and clumsy, the throat excessively sore,—the whole attended with a feeling of great lassitude and prostration, the most disagreeable sensation of all. But I found the people universally pleased to see me. This, coupled with the fact that they had made good endeavors to carry out their plans, (to notice the good or ill success of which was my purpose in visiting them,) more than repaid me for all I had to endure.

On Sunday, the 20th, I felt rather miserable, but attended all the meetings, and did as well as I could to preach. The third meeting was one of special interest, and was one which I most wished to see, as one of my principal objects was to observe how the people would manage their Sabbath schools and Bible classes. I confess I was agreeably disappointed. The church seemed to have entered with their teacher heartily into the measure. The whole of the afternoon service was occupied with these exercises. A number of children were assigned to their respective teachers and recited the portion of Scripture which they had learned during the week. The hum of these infant voices repeating readily and rapidly a passage from Matt. 6: 24—34, was a music which, while it reminded me of home, was in itself more sweet to me than I can find words to express. The older members

of the congregation were constituted into a class to converse on the meaning of the same passage which had been recited by the children.

If this Sabbath school and Bible class had been got up by main strength by the missionaries, and were dependent for existence and success on their constant efforts and attendance, this would detract not a little from the interest and pleasure with which I contemplate it, even though it might be many degrees nearer a model of what such a school should be. I have much more pleasure in seeing the people make their own improvements than in seeing their improvements made for them. In this case all that was done was to present the benefits of Sabbath schools, and leave the subject to themselves. The principal improvement which I thought it necessary to suggest was in the manner of eliciting the opinions and thoughts of the congregation by suitable inquiries on the part of their teacher.

*Native evangelists.*

The people at Patsauoo seemed to be in a good state. The reports of two young men, sent out from this church to preach among the heathen, according to the resolution entered into at our meeting in Pyekhya, represented that they met with a favorable hearing in many instances. Four were sent out from this church, from two of whom reports had not been received. Two from this church and two from the Pyekhya church, who have been in the school for native preachers at Tavoy for four or five years, will be continued as travelling preachers among the heathen. We hope much good will result from this, bringing those who have heard only occasionally, continually under the preaching of the gospel.

They were also instructed to improve every opportunity to teach the children of the heathen,—never to leave a house, if possible, without doing something in this way. "If the children cannot be collected on account of the opposition of their parents, or the distance at which

they live apart, go from house to house, teaching the children and preaching the gospel to the people. You have every prospect of success. But if you neglect the children, and wait for an opportunity when they can be gathered, or for them to come first to you, you have an amount of difficulty to overcome which may be quite insurmountable. The people are hardened and stupid. They scarcely listen with sufficient interest to keep from yawning in your faces. Their worldly feelings are too strong to listen to your spiritual instructions. They will enter into no plan likely to involve expense or to disturb their supineness. You must *work* them into life, and there is no more hopeful way to do this than by operating on the minds of their children. An hour or two spent in interesting the children, and attracting their attention to the instructions you have to impart, will move a spring near the hearts of their more stupid parents. They may move or not, but at least their children will. The morsel of truth which they get from you, will whet their young appetites too sharply to be satisfied or to forget you before you return."

Palouk—Fyeekhya—School at Tavoy.

On Tuesday, after a farewell meeting, I left for Palouk, where I spent a day, and am happy to think that the little church is doing well. They appeared much better than at my former visit in December. On Wednesday I came to a little place where a new interest is getting up. The people asked for a teacher. Some thirty came out to the meeting. One young man wished to express his hope that he had obtained a new heart. There are also four or five others who have expressed their determination to worship God. I spent a day with them and returned to Fyeekhya, where I remained a number of days.

The Sabbath school at Fyeekhya was more interesting than at Patsauoo. Some of the children recited a long chapter with great rapidity, and with *little hesitation*. Three have been ex-

cluded from the church since our visit in December, for disorderly conduct, but there seems to be a degree of strength and right feeling in the church, of which this fact itself may be taken as evidence. One heathen family have moved down among the disciples, and express their resolution to worship God.

I left on the 28th to return to Tavoy, in company with the pupils intending to be in school during the rains. We had a quick, but hard passage, and arrived in safety. I felt under no trifling obligations of gratitude that we were again together as a family, and in good health, though sad that our strength is so much reduced. Our school is small,—none from the northern district, as Matak, &c., except one. Another I expect will come, though he had been requested to teach in Matak. But none are likely to come to him to be taught, and he prefers to come back to school.

#### MAULMAIN BURMAN MISSION.

##### LETTER OF MR. STEVENS.

##### Labors of native assistants.

The following notices of the labors of the Maulmain native assistants, extending, as they do, through a period of two months, may be taken as a fair specimen of their ordinary routine of work, and from them those who wish may form a tolerably correct idea of the amount of good which may be expected from the employment of such agency in the evangelizing of the heathen. Certain it is to the minds of those who are on the ground, and in the work, that much, very much light has been diffused by that agency, and much, very much ground has been won from the dominion of Satan.

April 15, 1850.—The assistants came in as usual to report their preaching for the last three days.

Ko Ouk Moo, who occupies the brick zayat, in company with Ko Won and Ko Myat Kyau (both now superannuated, after many years of faithful service), states, that of the numbers who called at his place, several persons from a distance were the most interesting. Ob-

serving three men and a woman passing by, he called them in and drew them into conversation. Two of the men, and the woman, proved to be from the up country of Burmah. They said, they had heard of Christianity there and had seen our books. The woman remarked, that formerly she was zealous in making offerings, in expectation of future rewards, but now she had lost all confidence in such works. She was asked *how* and *when* the change in her feelings was brought about, when she replied, that from her first hearing the gospel, and reading our books, she was at once impressed with the reasonableness of what she thus learned, and her eyes were immediately opened. And now that she had heard more fully from the assistant, she was more deeply convinced than before. Both herself and her husband (who was one of the company,) have been so favorably impressed by the truth, that they speak of trying to make arrangements for removing from Burmah to these provinces.

18.—Of the number who called at the brick zayat the last three days, Ko Ouk Moo specifies, as most worthy of remark, the case of a man from Baloo Island, who, coming in, confident in his own attainments, disputed long and loudly in behalf of Boodhism. But being brought to a stand by the force of a few plain Christian truths which he could not gainsay, he suddenly rose and left the zayat. His opposition had called together a considerable number of listeners, who could not but acknowledge the truth, and take side with the assistant.

Moung Shway A and Moung Ket, of the north zayat, nearer the bazaar, report several interesting cases of individuals, who reasoned for a long time, apparently with a sincere desire to learn the truth, and who commended the superior excellence of Christianity over Boodhism, "*provided*," they said, "*it be true*."

22.—Of *fifty-one* persons who called at the brick zayat, the last three days, Ko Ouk Moo specifies *three*, two of

Maulmain and *one* from the up country of Burmah, who appeared more than usually interested hearers. The man from Burmah was a priest, who came down on pilgrimage to visit the sacred places in the low country. On arriving at Shwaygoon, on the Salwen, where he had some acquaintances, he fell in with a number of tracts, which some of our assistants had left there in the early part of the dry season, the reading of which, he says, convinced him that his yellow cloth, so far from doing him any good, will rather be the means of increasing his sinfulness. He therefore laid aside the *strengau* for the *paso*. And hearing that at Maulmain he would be able to learn more particularly about Christianity, he improved an opportunity to come down with some traders, and found his way to the brick zayat. Here Ko Ouk Moo having explained to him at length the fundamental truths of the gospel, his interest seemed yet more to increase, so that he wished to remain over the Sabbath, and attend worship. But his companions not wishing to wait for him, he returned with them, taking with him a copy of the New Testament.

29.—During the week past, seventy-nine persons heard the word at the brick zayat, sixty-four at the north zayat, thirty-six at Moung Ngau's village, where Ko Bau resides. Of these Ko Ouk Moo mentions as an unusual case, a man from the up country of Burmah, whose very first remark showed that he had read our books, and consequently begat the hope that he was an inquirer. But a little conversation proved him to be a perfect sceptic, believing neither Boodhism nor Christianity, nor any other religion.

Moung Shway A specified as the most remarkable case of those who visited the north zayat, a mussulman who stiffly opposed, charging the teachers with falsifying the ancient Scriptures, and suppressing the prophetic passages which spoke of the coming of Mohammed. Ko Bau was particularly interested in a priest, who called at his house for med-

icines, and spent a long time in familiar conversation on the things of the gospel. And Ko Moung, of thirty-five persons, to whom he had the opportunity of preaching at a zayat on the rear road, specifies *three*, who he thought listened with unusual interest.

Moung Thah No, of Mopoon, brought in an inquirer, with whom I conversed at length. I have repeatedly heard of him before, from Moung Sanlone, a school teacher at Mopoon, with whom the individual in question has passed several nights at different times, occupying much of the season of rest in inquiries on different topics connected with the Christian system. He shows some knowledge of the Scripture history; enquired particularly about the license to take animal life, which Christianity allows—and the nature of regeneration. Says he prays to God, is thinking seriously of becoming a Christian, but wishes first to confer with his friends, and hear what they can say to remove the difficulties which he has with Boodhism, so that if he enters this religion, he may not, like some others, forsake it again, when brought into trial. I told him it is a matter of choice with him, between the world and the endurance of his own sins, on the one hand, and Christ and everlasting life on the other. He evidently has received light enough to understand much respecting the peculiarity of the gospel, and occupies a critical position. His friends oppose him, but he knows the argument is with us. We prayed with him, when Moung Thah No added explanations on the subject of regeneration, which particularly pleased me, as well adapted to the mind of the inquirer. I gave him in parting, the "Tree of Life," and the tracts on Baptism and Regeneration.

May 2.—The assistants again assembled. Of thirty-one persons at the brick zayat during the last three days, Ko Ouk Moo mentions as the most interesting case, a young man from Kohanee, who says he met me last year at his village, and received a copy of the Investi-

gator, which, from the account he can give of its contents, he seems to have read with some care. Of one thing he says he is convinced, that God is not subject to death; therefore Gaudama is not divine. On leaving, he took another tract, declining a volume, saying that a small book is sufficient for the present.

Moung Shway A and Moung Ket report seventeen visitors at the north zayat, some of Maulmain, some from the adjacent villages, and some from Burmah Proper, but no cases worthy of special remark. At Ko Bau's house there has been fifteen visitors, the most interesting of whom was a doctor from Ka-mah-wet.

6.—During the last three days, there have been fifty-eight visitors at the brick zayat, of whom the most interesting were two men from Paing-nai-gong, a village not far distant, where is a Karen church. These persons have frequently met our assistants in their jungle excursions. They say, they are satisfied there must be a Creator, that sin cannot be forgiven through works of merit, as building pagodas, images, kyoungs, &c.,—and that the way of forgiveness, through Christ, is reasonable. Another case was remarkable from a very different cause. He was a man from Arracan, who says he had accompanied teacher Comstock in his preaching tours among the villages of Arracan. But he seems to have derived little profit from such a privilege; for he was extremely violent in his opposition—demanding to *see God*, whatever might be the risk, and indulging in language so excessive, that some of the listeners joined in rebuking him for his unreasonableness.

Ko Bau has gone from house to house, in different districts of the town, and has preached to twenty-six persons. Of these a man from Pegu—a *nigban sau*, i. e., one whose practice is to go about the streets with a gong, stirring up the people to offerings and other works of merit—seemed to receive an unusually favorable impression from hearing the

word. "All," said he, "all you say is good; but *one* thing I cannot get along with, the license to *take life*, which this religion allows." Yet he acknowledged the right of the Maker of the brutes to do what He will with his own.

Moung Shway A reports but fifteen visitors at the north zayat, in consequence, no doubt, in part, of the fact, that the street in front of the zayat is partially blocked up at present with lumber belonging to persons about to build. Of this number, however, four persons he designates as "good" hearers, that is, such as listen with apparent interest, without opposition, and acknowledge the errors of Boodhism, and the truths of the gospel to which they may at the time be listening. Two of these were from Monai, north of Ava, one from Ava, and one from Martaban.

Moung Thah No has preached to 140 persons, within the last week, at Mopoon, partly at his house, and partly in his visits from house to house.

Moung Loon, of Ding-won-quin, a district in the east part of the town, has been absent on business several days, including the Sabbath, which he passed at a Karen village on the Gyne. He accordingly was their preacher for the day, and according to Karen custom held four meetings with them. Here he had an interview with several men from Zah-tha-byin, to whom he preached at length, and with one of whom he was particularly pleased. On his return he attended a funeral, where he was well received, was put forward to preach, and had an excellent opportunity of presenting the truth to a company of seventy or eighty persons. He was invited also to accompany the procession to the burying ground, where he had another opportunity to testify the gospel of the grace of God. The people evidently seemed to have received a good impression of Christianity on the ground of its morality. For Moung Loon had taken occasion to show them, that so far as the good moral precepts of Boodhism are concerned, Christianity more effec-

tually secures obedience to them than Boodhism does. "But," they said, "we don't like his discarding the priests and images!"

9.—Ko Ouk Moo reports thirty-four visitors at the brick zayat, of whom six were priests from Monai, in the Shan country, north of Ava. They appeared very civil, and listened with respectful attention to all that was said of the way of life. Moung Shway A reports twenty-three visitors, of whom *three* are designated "good" hearers, making no opposition, and assenting to the truths they heard. Ko Bau has preached to twenty-six persons, of whom two young men, his neighbors, professed to be secretly considering the truth, but were not bold enough to acknowledge their interest to their friends.

13.—During the last three days, there were but eighteen visitors at the brick zayat, two of whom were reported "good." At the north zayat, on one day there being no visitors, the assistants spent the next two days in going from house to house in different districts, visiting six families, some heathen and some Christian. Ko Bau has preached to twenty-three persons, two of whom he denominates "good" listeners.

16.—At the assistants' meeting to-day, Ko Ouk Moo reports forty-three visitors at the brick zayat, one of whom, a man from Trokla on the Salwen, was a particularly encouraging case. He could give a good account of a bound volume of tracts, which Moung Ket gave to him at his village in the dry season, and was now wishing to obtain a New Testament. Ko Ouk Moo, to try him, having set a price of *three* rupees on it, he said he did not question the price of it, nor if ten rupees should be charged, would he consider it unreasonable, but he had asked for one, from the fact, that when the preachers went to his village, they said nothing about paying for the books they distributed, and he had supposed that the teachers were in the habit of giving them away. Ko Ouk Moo then informed him that he had only

asked a price, to test the sincerity of his desire for the book, and as he seemed really desirous of reading it, he had much pleasure in giving him a copy. The man then took the book, folded it up carefully and retired.

At the north zayat there have been twenty-eight visitors, two of whom from the up country of Burmah were "good" listeners. Another case of some interest, was a Cathay, who said that God is not subject to infirmity, old age, nor death. But when he was questioned more closely, he acknowledged that his God sprang from man, and therefore must be mortal. The God whom he worships, he says is called *Yahmah*. Ko Bau has preached to thirteen persons, at different houses which he visited, four of whom he represents as "good" hearers. Mounng Loon, and Mounng Thah No, both absent on account of indisposition.

20.—Of forty-four visitors at the brick zayat, during the past three days, none seemed so much interested as to deserve the appellation of *inquirers*, or persons who are specially considering the claims of Christianity. In the course of conversation with some Shans, however, from Monai, it appeared that some things which Ko Ouk Moo was explaining to them, as the doctrine of an eternal God the creator, correspond with what their forefathers believed and taught; so also the observance of the first day of the week as a day of rest, and of reading and hearing the law. But what was the cause of that day being so observed, they could not tell, nor say they, can the old man of their people tell. They say the origin of the custom is too far back, for them to know.

At the north zayat, fifteen persons only are reported as having called to hear the word, but four of them are represented as "good" listeners. Two of them had formerly been much opposed, but from having frequently heard, and formed the acquaintance of the assistants, they have become very friendly. One man from the up country of Burmah,

states, that while at home, on a certain funeral occasion, he saw one of our books brought forward, and heard its merits discussed, some of the company being for it, and others against it. His curiosity was thus excited, and after the discussion he applied to see the book, but the owner would not allow him the privilege of reading it. He was now very happy to be able to procure one for himself.

Ko Bau has preached to fifteen persons, only one of whom, a *mumukshu*, seemed particularly favorable.

Mounng Thah No, of Mopoon, reports 110 persons, who have heard the word from him during the week. He says he has been well received, but there are no cases of special interest, except the inquirer, Mounng So, mentioned above, under date of April 29. He seems to be earnestly engaged in reading the tracts I then gave him, has disposed of his interest in a garden which he had at Kohanee, and removed to Mopoon, saying he intends to worship God. He attends worship on the Sabbath, but there are not yet decided evidences of his having given up all for Christ.

Mounng Loon, of Ding-won-quin, has been ill part of the week, but thinks he has preached to between sixty and seventy persons, among whom were several interested listeners, who assented to the truth and wished for books.

To the above extracts relating to the labors of the assistants in town, I would add, that on the 19th March, Ko San-lone, Ko Mounng, and Ko Soo, went on a preaching excursion, among the Taling villages, south of Maulmain, were absent twelve days; and preached and distributed books in twenty-four villages, as far as *Ka-mah-wet*. They report no cases of very special interest, but had many opportunities of preaching the word to good advantage. In one of the first villages which they visited, as Ko Mounng went into a house to preach, the inmates were at breakfast, and asked him to be seated. But no sooner was the meal

finished, than the man of the house coming up, asked if the religion which he preached was not a religion of forbearance. "Yes," was the reply, when forthwith the man fell upon him, and began in good earnest pounding him with his elbow. When he ceased, Ko Moung asked him, why he had treated him so; when he frankly replied, that he wished to try him, whether he could forbear as his religion taught him. He was then informed, that such liberties could not be taken with impunity; and the circumstance was reported to the head man. He offered to deliver up the man to punishment, but the assistant carried the matter no farther. The provocation was the more aggravating, because the offender was much the inferior of the assistant in physical strength.

On the 20th of April, Ko Sanlone, Ko Moung, and Ko Sah, returned from a preaching tour on the Attaran, up which they proceeded as far as Necdong, visiting the villages in order. They were absent twelve days, and preached

and distributed books in fifteen villages, found many to receive them well, and to approve of their work, and of their message. The village of Ngantay, in the immediate vicinity, they particularly specify as of this character. Here Moung Sanlone formerly resided, and it is to be remarked, that from time to time, more preaching has been performed in this village, than in any other of the series they now visited. A number of the villages are inhabited by Shans, who, with a few exceptions, were decidedly opposed, and unwilling to hear anything of Christ. They and the Tounghoos seem to be of a kindred spirit in rejecting the gospel. But it should be observed, that to them no missionary has yet been sent. They have been left to gather what light they could, from the occasional hearing of the truth, through the medium of the Burmese language. It is to be hoped, that kind, conciliating, and persevering efforts for their salvation, would disarm their prejudices and bring them nearer the cross.

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## OTHER BENEVOLENT INSTITUTIONS.

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### AM. BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting was held at Oswego, N. Y., commencing on Tuesday, Sept. 10. It was ascertained that fifty-two corporate members, 213 honorary members, and fourteen returned missionaries were present. The Treasurer's report was read, showing the expenditure of \$254,329.35, and the receipt of \$251,862.28, making a balance of \$2,467.-07 against the treasury.

From the report of *home operations* it appears that the *Missionary Herald* has attained a circulation of nearly 18,000 copies. The other publications of the Board have been widely circulated, and

more has been done to disseminate missionary intelligence than in any former year. A copious extract of the Annual Report of the operations of several missions was read. The annual sermon was delivered by Rev. R. S. Storrs, D. D., of Mass., from 1 Cor. 15: 58.

The subject of most engrossing interest was the presentation of two special reports from the Prudential Committee, the one designed to show that the Board can safely and economically expend double its present income,—the other, showing the ability of the churches that contribute to foreign missions through the Board, to double their donations for that object. A general discussion was



elicited, which continued through a whole day, and a report was adopted recommending various means for enlarging their resources.

The returned missionaries delivered highly interesting addresses, and the general impression of the meeting was happy. The same officers were chosen as last year, except that two vacancies in the Prudential Committee were reported, and filled by the appointment of the Hons. John Aiken and William T. Eustis. The next meeting was appointed to be held in Portland, Me.,—the annual sermon to be preached by Rev. J. H. Riddle, D. D., of Pittsburgh, Pa., or by Rev. Erskine Mason, D. D., of New York. The following is an abstract of the Annual Report.

#### The Zulus, in South Africa.

[12 stations and six out-stations; 12 missionaries—one a physician, 1 male and 13 female assistant missionaries, and 6 native helpers; total, 32.]

Three new missionaries and a printer, with their wives, have been added to the mission. The twelve missionaries occupy as many distinct posts, which may be about twenty miles apart, and are each surrounded by from two to five thousand natives near enough to attend worship. Eighteen places are occupied for stated preaching. At six of the stations small churches have been formed, containing in the aggregate 78 members, of whom 45 were admitted the past year; and there are eight schools, each containing an average of about 25 pupils. Nearly 200,000 pages were printed.

#### Gaboon, in West Africa.

[3 stations; 5 missionaries, 1 physician, and 2 female assistant missionaries;—total, 8.]

A missionary and a physician have been added to the mission. Two dialects are employed in preaching, and the gospel was proclaimed, during the year, in ninety villages. There is yet but a single church, containing 22 members, and one half of these were added during the year 1849. Difficulties with the French have embarrassed the attendance of children at the schools.

#### Greece.

Dr. King has been unmolested in his preaching. Our missionary brother is usefully employed, as heretofore, in holding up the light of truth, though able to attract the attention of only a small portion of the inhabitants. That portion, however, has great relative importance.

Dr. King has, also, distributed many copies of the Scriptures among Italian refugees.

#### Mission to the Jews.

[2 stations; 3 missionaries, 4 female assistant missionaries, and 1 native helper;—total, 8.]

Mr. Maynard was removed from his earthly labors, while the Board was holding its last annual meeting. A new missionary has since taken his place. Two of the brethren are at Salonica, and the other is at Constantinople. The principal branch of the mission, which is at the former place, is yet in its incipient stage. Mr. Schaffier continues his zealous preaching and literary labors in Constantinople.

#### The Armenians.

[7 stations and 6 out-stations; 18 missionaries, 20 female assistant missionaries, 6 native pastors, and 20 native helpers;—total, 63.]

Messrs. Dwight, Van Lennep and Bliss, have returned to their mission. The seven churches in the mission contain 273 members, of whom 43 were added in the year 1849.

The seminary at Bebec contains 24 scholars, the female seminary 23, and 7 protestant free schools 112. The printing in Armenian and Armeno-Turkish, amounted to 5,620,000 pages. Various preaching tours were performed.

#### Syria.

[5 stations and 3 out-stations; 10 missionaries—one a physician, 1 physician, 1 printer, 12 female assistant missionaries, and 4 native preachers; total, 28.]

Mr. Thomson has returned to his mission, and a new missionary has been added, who has commenced a new and highly promising station at Mosul on the banks of the Tigris, and opposite the site of ancient Nineveh. At Jaffa, the port of Jerusalem, a small company of inquirers is accustomed to meet on the Sabbath, for reading the Scriptures, spiritual conversation, and prayer.

The seminary at Abeih contains 16 scholars, and the free schools 271. There are also 20 female boarding scholars. The printing came near being two millions of pages. There is yet only one church in the mission, containing 27 members.

#### Nestorians.

[2 stations; 6 missionaries—one a physician—1 printer, 8 female assistant missionaries, 5 native preachers, and 8 native helpers; total, 28.]

Mr. Breath has returned to Oroomiah, and a new missionary has been added to the mission. The village schools, 32 in number, contain about 600 pupils. The Bible is the prominent, and almost only text book in these schools. The

seminary for males contains 44 scholars, and that for females 35. These two schools continue to be remarkably blessed with outpourings of the Holy Spirit.

**Mahrattas,—Bombay Mission.**

[3 stations; 4 missionaries, 3 female assistant missionaries, and 2 native helpers; total, 9.]

Satara promises to be an interesting and important station. The monthly native newspaper, published for some years past at Bombay, is described in the report, as an effective instrument. The press, superintended by Mr. Allen, has issued between eight and nine millions of pages.

**Mahrattas,—Ahmednuggur Mission.**

[3 stations and 3 out-stations; 7 missionaries, 7 female assistant missionaries, 2 native preachers, and 10 native helpers;—total, 26.]

The mahar caste still affords peculiar inducements for all descriptions of missionary labor, and is one of the proofs that it is better to direct our principal efforts toward the people in the lower castes, rather than the higher. The seminary contains 54 pupils, other boarding-schools 54, and there are 784 in the free schools. The two churches received seven members the past year, and contain 112.

**Tamil People,—Madras Mission.**

[3 stations; 4 missionaries—one a physician, 1 printer, 4 female assistant missionaries, and 7 native helpers;—total, 16.]

The mission experienced a great loss in the death of Mrs. Harriet M. Scudder, on the 19th of November. She had labored thirty years as a missionary. It is estimated that at this station alone, the gospel has been proclaimed, in Tamil and Telugu, during the year, to not less than 50,000 souls. The mission has distributed 30,000 tracts, many of which have gone far into the interior. The printing amounted to 7,637,888 pages. Mr. Winslow and Mr. Spaulding have spent much time with one or two English brethren, in revising the Tamil Scriptures. The Old Testament is finished, and in the press. Three were admitted to the church, which now contains about 30 members. The English high school contains 200 pupils, and the free schools about 300 more.

**Tamil People,—Madura Mission.**

[9 stations and 2 out-stations; 11 missionaries, 1 physician, 12 female assistant missionaries, and 14 native assistants,—not including 39 catechists, and readers connected with village congregations;—total, 38.]

There are 66 village congregations, numbering nearly 2,000 men, women and children. The nine churches received 36 new members, and contain 202. The

sum of itinerary preaching labors was about 4,500 miles, and nearly 40,000 books and tracts were distributed. The seminary contains 29 pupils, 5 boarding-schools 120, and five higher and thirty-eight common day-schools 1,240 more;—making in all 1,540. More laborers are earnestly desired.

**Tamil People,—Ceylon Mission.**

[8 stations and 5 out-stations; 11 missionaries, 1 male assistant missionary, 1 physician, 1 printer, 13 female assistant missionaries, 2 native preachers, and 20 native helpers;—total, 49.]

The seminary contains 108 pupils, about one-fifth of whom are church-members. In the female seminary are 81 girls, 28 of them church-members. Nineteen high-schools, contain 500 boys, and there are 3,574 pupils in the free schools, about one third of whom are girls. The printing amounted to 6,627,400 pages. The churches contain 345 members. The Batticotta church, besides contributing about seventy dollars to a native missionary society, gave near fifty dollars more towards paying the debt of the Board. Several native helpers have evinced a genuine foreign missionary spirit.

**Siam.**

It having been determined to bring this mission to a close, as stated in the last report, Mr. and Mrs. Hemmenway have returned to this country.

**Borneo.**

[1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.]

This mission is suspended, just at present, the laborers having been all obliged to retire in consequence of ill health.

**China,—Canton Mission.**

[1 station; 3 missionaries—one a physician, 2 male and 3 female assistant missionaries, and 2 native helpers;—total, 10.]

Dr. Bridgman has spent the year at Shanghai, engaged, with others, in revising Dr. Morrison's version of the New Testament. About 2,500,000 pages of tracts were printed at Canton during the year. The other labors of the mission have been as in former years.

**China,—Amoy Mission.**

[1 station; 2 missionaries, 2 female assistant missionaries, and 1 native helper;—total, 5.]

Mr. Talmage has returned to his post. Three Chinese converts were admitted to the church in 1849, and six other individuals were reported in May last, as hopeful inquirers. There is a school with 25 pupils. The demand for a new reinforcement to this mission, is very urgent.

**China,—Fuh-Chan Mission.**

[1 station; 6 missionaries, and 5 female assistant missionaries;—total, 11.]

This mission was established only three years ago, and the majority of the brethren have been in the country less than that time. The older brethren visit their chapels daily for religious conversation and the distribution of tracts. Their Sabbath congregation is gradually increasing.

**Sandwich Islands.**

[19 stations; 25 missionaries—one a physician, 3 physicians, 6 male and 35 female assistant missionaries, 1 native pastor, and 5 native preachers;—total, 75.]

The number received into the churches, in the year 1849, was 1,694, and 23,102 members were in regular standing at the close of the year. The first native pastor was ordained on the 21st of December last, on the island of Oahu. An evangelical church, composed of foreign residents, has been organized, since January, at Honolulu. The common schools, supported by the government, are 388, containing 14,792 pupils. The royal school contains 11 pupils, and the seminary at Lahainaluna, 64; both supported by the government. The boarding schools at Wailuku, Hilo, and Waioli, supported by the mission, contained respectively 35, 62, and 48 pupils. Somewhat more than 3,000,000 of pages were printed, and nearly 50,000 volumes bound; and more than 45,000 volumes were put in circulation.

**Oregon Indians.**

[1 station; 3 missionaries, 3 female assistant missionaries;—total, 6.]

No essential change has taken place in the prospects of this mission. The missionaries are still in Oregon, endeavoring to do good among the white inhabitants. The way is not open for them to re-occupy their former stations; and the future, in this respect, is dark.

**Choctaws.**

[6 stations and 2 out-stations; 5 missionaries, 1 licensed preacher, 6 male and 21 female assistant missionaries, 1 native preacher;—total, 34.]

This mission has been greatly blessed with the presence of the divine Spirit. 182 persons have been added to the mission-churches, on profession of their faith. Their contributions to various benevolent objects have amounted to more than \$700. The boarding-schools, containing 215 pupils, male and female, have been prosperous. They have some 30 Sunday schools, many of them taught by natives.

**Cherokees.**

[5 stations; 5 missionaries—one a physician, 2 native preachers, 2 male and 9 female

assistant missionaries, 3 native assistants;—total, 21.]

To the four mission churches 10 persons have been added by profession. The aggregate number of church members in the mission, is 209. The seminaries and other schools have enjoyed their usual prosperity. Seven members of the seminary at Dwight have, it is hoped, passed from death unto life.

The printing done at the mission press, during the year, amounts to 1,364,000 pages.

**Dakotas.**

[6 stations; 6 missionaries, 3 male and 11 female assistant missionaries;—total, 20.]

There is preaching in the Dakota language, at Lac-qui-parle, Prairieville, Oak Grove, Kaposia, and a part of the time at Traverse des Sioux. The attendance has been rather greater than was reported the last year. Churches have been organized at Oak Grove, and at Kaposia, and two native women have been added to the church at Lac-qui-parle. The whole number of members in the mission churches, is 63.

One hundred and forty-four pupils are connected with the mission schools, and their progress is thought to be greater than in former years.

**Ojibwas.**

[2 stations; 2 missionaries, 1 male and 3 female assistant missionaries, 1 native catechist;—total, 7.]

No material change has occurred in the plans or labors of the missionaries at La Pointe and Bad River. The absorbing subject with the Indians, at this time, is their removal farther west.

**New York Indians.**

[4 stations and one out-station; 5 missionaries, 13 female assistant missionaries, 1 native helper;—total, 19.]

The general state of this field is much as it was a year ago.

The four mission churches have 245 members. None have been added during the year. The number of pupils in the several schools, male and female, is 227.

Some small tracts have been printed, and one of the missionaries is engaged in the translation of the New Testament into Seneca.

**Abenakis.**

[1 station; 1 native preacher.]

The condition and prospects of this mission are much as they have been for several years past. The church of which Mr. Osunkerkine has the charge, numbers 56 members. Mr. O. has translated the first twelve chapters of Matthew into the native language.

## SUMMARY.

1. <i>The Missions.</i>	
Number of missions,	24
“ stations,	106
“ out-stations,	28
2. <i>Laborers employed.</i>	
Number of ordained mission-	
aries, (9 being physicians,) 157	
Number of licentiates,	2
“ physicians not or-	
dained,	7
“ other male assist-	
ants,	25
“ female assistants,	204
Whole number of laborers	
sent from this country, —	386
Number of native pastors,	6
“ other native preach-	
ers,	22
“ other native helpers,	94
Whole number of native as-	
stants,	—123
“ laborers con-	
nected with the missions,	—517

8. *The Press.*

Number of printing establishments,	12
Pages printed last year,	87,844,828
“ “ from the beginning,	822,106,678

4. *The Churches.*

Number of churches,	85
“ church-members,	25,876
Added during the year,	1,967

5. *Educational Department.*

Number of seminaries,	7
“ other boarding-schools,	23
“ free schools, (888 supported by	
Hawaiian government,) 649	
Number of pupils in the semi-	
naries, (64 do.) 339	
“ “ board-	
ing-schools, “ 755	
“ “ free	
schs. (11,792 do.) 20,636	
“ “ in all the	
schools,	—21,730

## MISCELLANY.

## RELIGIOUS CHARACTER OF BELGIUM.

The report of the Belgian Evangelical Society, opens with the following remarks:

Judging of a country, by the extent of its territory, or by the military forces at its disposal, by land or sea, Belgium does not occupy a foremost place. But it is not in great kingdoms that the principles which have operated most powerfully on mankind, have always had their birth; and moral power, from the nobler range of its beneficent influence, must ever rank higher than material or physical force. Belgium has made great advances in its industrial and commercial relations. Nevertheless, its true glory consists not in its numerous railways, nor in its great manufactories, but in the wise institutions it has founded, and which it has held fast to this day, amidst the revolutions that have broken out of late at all points of continental Europe.

The constitution of Belgium is in a high degree liberal. Would you open a school, and give instruction in accordance with your own views? You can do it readily. You have no permission to ask—you need neither patent nor diploma. Would you open a chapel or a church, in which to worship God, as your conscience dictates, you are perfectly at liberty to do so. You require no license from the authorities; more-

over, if you are disturbed in your worship, they are bound to afford you aid and protection. This is an immense advantage for a missionary work like ours, and an advantage not common, especially in Catholic countries. Thus our colporteurs have free course throughout Belgium, for the sale of the Bible and of our religious tracts; no doubt they meet with enemies, but these enemies are kept in check, by fear of punishment. When we deem it expedient, we attack the abuses and errors of the Romish church, either by word of mouth or by writing. We preach Jesus Christ openly in our towns and villages; we labor to gather flocks there; when occasion requires, and we are able to do it, we place pastors and teachers amongst them. No one can prevent us from doing this; and we must say, to the honor of Belgium, that hitherto the authorities have not hindered us; they have respected the law. We are much more happy in this respect than our brethren in France, for instance, who have sustained, up to this time, numerous religious lawsuits, without having been able, as yet, to obtain the precious liberties which we enjoy.

But if the work of evangelization possesses advantages in Belgium, it also encounters difficulties there. The Romish clergy are rich, numerous, and powerful; and their power makes itself everywhere felt. The public establish-







DEC 15 1937





